

Out in the City
TBP'S GREAT GUIDE TO GOINGS-ON IN TORONTO

Body Politic

A MAGAZINE FOR GAY LIBERATION



any In search of ~~the perfect~~ lesbian bar

A thirsty Chris Bearchell scouts the (few) options for gay women in Toronto. p 25

The RCMP's hot files

The Mounties have kept records on 800,000 Canadians — and one of them could be you. p 9

The return of sex

Sue Golding reviews the bold new issue of *Heresies*. p 35

"Gay" cancer?

Or mass media scare? At last — some facts. p 43



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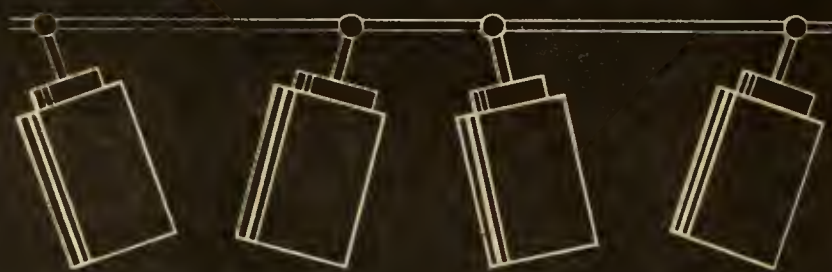
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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

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Stephen MacDonald, Tim McCaskell, Ken Popert,
Roger Spalding, Robert Trow

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The *Body Politic* is published ten times a year by Pink Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Responsibility for the content of *The Body Politic* rests with the Body Politic Collective, an autonomous body operating within Pink Triangle Press. The collective is a group of people who regularly give their time and labour to the production of this magazine. The opinions of the collective are represented only in editorials and clearly marked editorial essays. Offices of *The Body Politic* are located at 24 Duncan Street (fifth floor) in Toronto.

The publication of an advertisement in *The Body Politic* does not mean that the collective endorses the advertiser.

Mailing address: The Body Politic, Box 7289, Stn A
Toronto, Ontario, Canada M5W 1X9
Phone (416) 977-6320

Available on microfilm from:
MacLaren Micropublishing, Box 972, Stn F
Toronto, Ontario, Canada M4Y 2N9

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2nd Class Mail Registration No 3245
ISSN 0315-3606

**DISPLAY ADVERTISING DEADLINE
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FRIDAY, OCTOBER 9**

The *Body Politic* is a member of the Coalition for
Gay Rights in Ontario and the Canadian
Periodical Publishers' Association

PRINTED AND PUBLISHED IN CANADA

This Issue

NUMBER 77 • OCTOBER 1981



25



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9



35

What's a nice girl like you...

The Bluejay, The Fly, The Pussycat Club and Déjà Vu are just some of the lesbian nightspots that have come and gone in Toronto. Chris Bearchell talks about the struggle for commercial success and social survival. Page 25.

Homophobia and homo-files

After four years of investigation, Justice David McDonald tells us that the RCMP has been spying on us for years — gay people, as everyone knows, are a threat to the national security. Bill Loos reports. Also in the news: more guilty verdicts in the Edmonton bath trials; dry times as Toronto bartenders go on strike, and a wet win for Los Angeles at the Gay Softball World Series. Beginning on page 9.

Burrowing into Burroughs

Cult visionary, ex-junky and Hero of the Fever — TBP's Robin Hardy meets the author of *Naked Lunch* and *Cities of the Red Night*, whose images of sex and death in endless variations have shocked and stimulated. Page 28.

Putting the sex back in sexual politics

After a decade of pushing sexuality into the background, the women's movement is now coming to terms with what we do in — and out of — bed. Sue Golding reviews the "Sex Issue" of *Heresies*. Also in the reviews: the Montreal Film Festival, new gay fiction and a book by and for gay fathers.

The "gay cancer" scare

If fear of the dreaded disease has stopped you from having sex lately, then the corporate media have put one over on you again. Drs Bill Lewis and Randy Coates dig for the facts about Kaposi's sarcoma on page 43.

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True confessions

The second installment of our report on the readership survey published in the February 1981 issue was scheduled to appear this month. Trouble is, we simply couldn't get it ready in time. Don't give up hope — we're bound to have the results to you before February 1982....

The cover

Konnie Reich and Gail Crouch, not unfamiliar with Toronto's lesbian bars, model the latest brands of brew in a photo by Rick Bébout, who also did the design. Medical Polaroid by Gerald Hannon; photo of William Burroughs by Gerard Malanga.

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The liberation of motherhood

I am one of the lesbian mothers interviewed in "Conception by Choice" (*TBP*, July/August). The article stated that I was "hard pressed to say why I became a mother." My point was that no woman should have to have the "correct" reason or justification for having children any more than we should have to have one for remaining childless.

I think it is important to share information on the mechanical aspects of AI. But by focussing only on insemination, the article leaves out a lot — birth, babies, nursing, children. This is the world of mothers, a world that the childless are only marginally aware of. It could be part of the lesbian world.

Taking childbearing out of the context of heterosexuality is a step toward a new definition of mothering. As women claim our own experience of birth and mothering, we are dispensing with the traditional male roles around children — the patriarchal father giving his "name" to the offspring but absent from the home; the ob-gyn doctor controlling the births he can never experience; the experts advising and blaming mothers. How men will change in relation to the joy and hard work of being with children is up to them to decide. In a society where nurturing is highly valued, changing a diaper may become a very important task.

Patriarchy has regarded the connection between generations as one of property. Although we may step outside the family by coming out, we still often see ourselves as marketable objects, trading off our needs in a competitive and predatory environment. To be gay is spoken of as a challenge to the family, but does it provide any real alternatives? Does it provide satisfying relationships with strong commitments, connections between generations, community support?

The promises held out by the family are rarely fulfilled either in the straight or gay communities, but I feel they represent real human needs that we must begin to define and realize. I don't want to have to choose between an adults-only world of homosexuality and the empowering experience of giving birth to and loving a child. Why is there no space for both to exist together?

Fran Schechter
Toronto

No stiff sentences

Your review of John Mitzel's engrossing account of the Boston sex scandal (September *TBP*) contains several serious misstatements.

The review concludes, "Though a slick read, the book is also a depressing read, for there was no rainbow at the end of the yellow brick road. Byrne got re-elected and many of the 'sex ring' defendants got stiff sentences." The fact of the matter is that, after 26 years as the district attorney of Suffolk County, Massachusetts, Byrne was defeated in his bid for (usually automatic) re-election, and he was defeated as a direct result of the work of Mitzel, Tom Reeves and others who formed the Boston/Boise Committee! Furthermore,

of the 24 men indicted in the original "sex ring" case, none to date has received a "stiff sentence" (page 111, *Boston Sex Scandal*)! Other defendants in unrelated "boy love" cases reported by Mitzel — significantly, those who did not fight back in an organized way — got stiff sentences, but not the 24 of the "sex ring." Clearly the moral is that fighting back can be effective.

One of the most fascinating tales of the *Boston Sex Scandal*, totally ignored by your review, is the story of the betrayal by gay activist Elaine Noble. Elected as a state representative in Massachusetts as an open lesbian, Elaine turned her back on her gay activist comrades and actually joined forces with the anti-gay lynch mob. In a desperate attempt to appear moderate, Ms Noble, then running in a primary for US senator, went so far as to encourage gay people to inform on their friends and help Byrne in his attempts to, as she herself put it, "get to the bottom of this nightmare" (viz, *accusations* of boy love). But Elaine Noble seriously miscalculated where her support was, and as a result of her aid to Byrne's crusade against gays she was unceremoniously dumped by the Massachusetts gay community and came in last in the senatorial primary.

So there is light at the end of the tunnel.

James Dubro
Toronto

Dedicated hedonists

Tim McCaskell's article, "Untangling emotions and eros" (July/August *TBP*) was a disappointment, a muddled moral morass. There is no logical necessity to his conclusions, essentially because his underlying idea — that there has been a mitosis of the basic human contact need due to the evolution of capitalist society — is neither factual nor ultimately plausible.

First, it is thoroughly self-deluding to think that the pursuit of sexual activity and enjoyment can be maintained in complete emotional detachment, regardless of how "uncomplicated" one's goals and expectations ostensibly are. The pursuit of sexual fulfillment is also simultaneously a pursuit of emotional fulfillment. One is simply not always cognizant of accompanying emotional needs in the pursuit of sexual fulfillment, but this certainly does not negate their existence. Even the most "base" attraction has its underlying emotional and symbolic aspects, and human beings are constantly projecting traits and characteristics onto others without necessarily knowing if the projections are realistic or right.

There are yet other bones to pick. McCaskell deliberately creates a negative slant on the so-called traditional view by referring to erotic and emotional needs as having once been "entangled." The use of such negative references (why not say "co-existed"?) aids McCaskell by predetermining the negative conclusions and giving his premise a false credibility. But even if one overlooked this and (somehow) accepted his vacuous thesis, one need not agree with

"It is more honest to acknowledge our real needs rather than those fabricated by dedicated hedonists in their worlds of self-delusion."

his argument — which is little more than a pretentious makeshift justification for "playful" sex, sex outside of emotionally maintained relationships.

For example, McCaskell discusses the self-perpetuating cycle of the capitalist system in respect to greater ("more complex") sexual needs. But nowhere does he provide convincing argument that these are truly *needs*. Further, he conveniently avoids discussing the self-



defeating results which are inevitably a part of the hedonistic sexual "liberation" he so confidently champions.

I take strong exception to the idea that an individual's personal liberation *must* be linked to "developing one's full erotic potential" — and even stronger exception when someone presumes to determine just what that potential is, and, further, that it mostly occurs outside of emotional bonds (particularly — dare I say it — monogamous relationships). Utter nonsense.

Perhaps it is a greater challenge (not just mindless "fun") to seek both emotional and sexual fulfillment in a love relationship. But it is ultimately honest (I believe *more* honest) in acknowledging our universal and real needs, rather than those fabricated by dedicated hedonists in their worlds of self-delusion.

Andrew Currie
Ottawa

Wrecking crew

We feel it necessary to correct the impression (July/August *TBP*, "PIE Leader faces 2nd conspiracy rap") that the Fallen Angels are a British youth liberation group.

It might well be asked why FUORI! in Italy should take this initiative. The fact is we simply cannot understand why the various British gay organizations are not willing to take a public stand against the Fallen Angels.

Fallen Angels are not an organized liberation group at all, but simply a collection of three or four individuals who are prominent only at gay conferences, where their wrecking and disruptive tactics are well known.

FUORI! was host organization this year to the International Gay Association conference held in Turin, Italy (see News Analysis, *TBP*, June). We were truly appalled at the behaviour of the three or four women and men. Their only contribution to the conference was a series of disruptive tactics without any clear motivation other than wrecking for wrecking's sake. This culminated in the wilful destruction of a male nude

painting by the prominent Italian gay artist Marco Silombria, who does all the graphics and artwork for FUORI! Fallen Angels asserted that the male nude was obscene and offensive to women present at the conference; they tore down the painting and destroyed it.

In the face of strong criticism of their action by the whole conference, their attitude was aggressive, provocative, and unrepentant.

The contribution of Fallen Angels to the campaign against the prosecution and subsequent harassment of the former chairman of the Pedophile Information Exchange in the UK is also controversial, although PIE has maintained a mysterious silence about this.

Delegates from British groups told FUORI! that the English attitude to such tactics is to ignore them and hope that they will go away. We of FUORI! will not accept aggression, repression and vandalism from others who, while claiming support and solidarity from real liberation movements, demonstrate by their behaviour and attitude that they have absolutely nothing in common with us.

It is especially distasteful to us that Fallen Angels should pretend to be a youth liberation movement. If liberation means disruption, hate, violence and destruction of what is cherished by others, then FUORI! will have no part of it.

Fronte Unitario Omosessuale
Rivoluzionario Italiano
Turin, Italy

Amazing weight loss

To continue the saga as reported in my last two letters published in *TBP* (April and June), I appeared before Judge Charles on May 21. It was a very speedy trial, and I was made to feel comfortable by the judicial system.

The pig's description of the person alleged to have damaged the police car was 4 inches taller and 25 pounds heavier than I. The Crown actually tried to suggest that it was possible for me to lose that much weight *and* height since February. Judge Charles, seeing no need to call my two eyewitnesses and two character witnesses, delivered a not-guilty verdict. In his preamble he took the time to state that the officer was not lying, but merely mistaken.

This pig's "mistake" cost me financially and emotionally, and in that respect they achieved retaliation: I'm sure they are well aware of the torment one can go through when charged with a serious criminal offence.

I did win the not-guilty verdict, though, and that provides great satisfaction to me. But from this moment on I have developed a new superstition: I'll never let another pig cross my path.

Roger Spencer
Toronto

The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Station A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length. Submissions intended for our Taking Issue column should be marked as such; try to limit your submission to 1,000 words.

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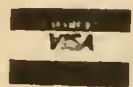
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CHAT TRAVEL



Taking Issue

by Peter Bowen

So what's wrong with discrimination?

John Yorke's letter about your classifieds (*TBP*, June) is, I hope, well meant, but perhaps John would be good enough to tell us who the hell he thinks he is? Being discriminatory about a partner, John, especially when it comes to sex, is the name of the game. How could you expect it to be otherwise?

When's the last time you made it with someone, John, and you gave *no* consideration to that guy's personal qualities on a scale, say, from Robert Redford to Quasimodo? Anyway, we can't win, can we, John? If we prefer WASPs (a most unfortunate phrase, aside from its unnecessary redundancy), then we're racists; if we like or are attracted to or want to get to know non-whites, then we're something called "insidious liberals."

Ageism (ugly word!) I'm a victim of myself, I guess, although I don't feel victimized, unless I read every ad that doesn't seem to want me as a personal, vindictive rejection of me. My god-children (who know I'm gay, for what that's worth; the eldest is 14) think I'm past it already — I'm the same age as their parents, after all. I like to think, in moments of pure fantasy, that I'm still relatively young and attractive, with the body of — well, perhaps not an 18-year-old athlete, but you get my meaning. But it is pure fantasy, of course. I can't pull them like I used to, although I don't remember feeling hard done by. Or discriminatory, if it comes to that, when I was 21 and younger and primarily interested in my own age group. Perhaps what we experience as we get older is some sort of gay equivalent of the sins of the father being visited on the children, in reverse.

A guy I once knew, back in the 60s in New York, was a steward for one of the big American transatlantic airlines; we used to call him the Flying Nun. He was in his 20s and he was so attracted to older men that his friends used to accuse him of cruising the geriatric ward at the Bellevue. Is that what you mean by ageism, John, or do you see it as a one-way street? Please, let's not be concerned about labels or attacking people because they prefer younger people. Let's just be grateful that there are a few young and pretties who go for those of us on the edge of senility — let's enjoy it when and while we can.

Then there's your point about the "Friends" column, John, which you allege deals "almost exclusively" with men. Well, John, I suspect that either the ladies are choosing, for reasons of their own (a woman's right to choose, perhaps?), not to advertise or that *TBP* is not accepting ads from ladies anymore. Assuming it's not the latter — I trust we would have been told and I can't imagine an acceptable explanation — why do you think I, *TBP* and its readers should feel guilty about the predominance of men? I suggest you urge your lesbian friends to advertise: god knows, the mag needs the money.

Now we come to the closet queens. Oh dear, John, do I have to wear a badge (or a dress?) to meet your rigorous standards? I can't describe to you what "straight-appearing" and "masculine" mean — not in a way that

will satisfy everyone's concept of those terms, any more than I can describe adequately in words the Mona Lisa or the Eaton Centre. They're things I know, though, and these latter names convey certain images, certain meanings to me. So does "overtly faggy fag," which abbreviates to the rather unfortunate OFF and describes precisely where it puts me, given the image that occurs to me. Perhaps you have a different one in mind, in which case you should do us the favour of giving a few more details, please. But given the way I see it, it's not an image that I wish to adopt for myself. If that's your way of satisfying your need for outfrontery, OK; if you're being prescriptive, then it's back to the closet for this queen.

You and I may be the lucky ones; I certainly think I am: able to be open, honest, sincere — all those little over-worked words we use to engender a bit of self-praise. But it's not possible for everyone, and we have to recognize that, whether we like it or not, we live in a real world. If a guy wants a little discretion, if he wants to meet someone he can be seen at the theatre with, of a type that, should he run into the boss there, the old man isn't going to have a heart attack or his wife the vapours, it's his business, not mine or yours, and it's not your place to be smug or patronizing. I have some OFF friends, it's true, whom I wouldn't be seen dead with in certain places. Or they with me, if it comes to that. We know, we understand we're friends — none of this depends on our being carbon copies of each other.

Now a little story, readers. Some years ago, I put an ad in the British equivalent of *TBP*, *Gay News*. Actually, I didn't put it in, a well-meaning friend put the ad in for me. The trouble is, every time I tell this story, I get those ah-ha, knowing looks ("You see, doctor, I have this friend who..."), so it's easier to say that I did it myself. Anyway, I placed this ad. It was very carefully worded to find me the type I liked, but couldn't find. It was ageist, in that it asked for a "student type," which did most definitely not mean a so-called mature student either, because if I'd wanted mature, it would have said "mature." It said that I was an academic and it listed a number of pursuits which I enjoyed and wished to share: movies, theatre, music of all kinds (where have I heard all this before?), long walks in the country and so on. It went on to say that at the end of a long day of culture and tramping through the woods, there was nothing I liked better than a few drinks, a good meal, and then to curl up and watch the late movie on TV (anyone who's lived in Britain will recognize the tautology in that statement). One of my little luxuries is to have the TV in the bedroom, mounted at the end of my — our, but not then — bed, and to lie there with my evening cocoa and spend a couple of hours with the stars.

Well, I got all of two replies. One was from a local tool-and-die maker who assumed that, because I was an academic, I was starved for any kind of action. He wrote a rather enjoyable letter which would have been rather arousing under different circumstances — in the letters

**"What is it you want?
How about 'Person requires other person
for sex fun.' Is that non-discriminatory enough?
Would you run an ad like that?"**

column of *Penthouse*, for example; it was of the genre — but when I role-played myself into what he had in mind, it was definitely not me.

But the second one took, as they say, the biscuit. It was from a 50-odd-year-old (ageist!) transsexual Italian whose sole reason for writing to me was that I was an academic and would therefore, by some circuitous logic, be discreet. He had quite misinterpreted my friend's well-meaning and, indeed, entirely accurate description of my preference for "TV in bed." Now nothing else in the ad gave the slightest indication that I might have any interest in "Miss d'Angelo" and s/he called her/himself. Indeed, one might go so far as to suggest that "student type" was unlikely to conjure, in even the most vivid of imaginations, an image of a middle-aged Latin with (and this part is burned on my memory) "...sweet smooth beautiful asshole just like woman's." Well, I don't advertise in the "Men" columns of gay papers for female substitutes and I suppose that you, John, would say that this attitude of rejection (for reject him/her I did) is racist, sexist, and discriminatory. And I must admit to not being sufficiently Christian-hearted (even if I were a Christian) to make the Miss d'Angelos of this world my good deed for the day. Now, I do have some TV friends (references supplied) and one chum who's having a sex change next year. I'm fond of some of them, mildly amused by others, and some I love. I don't want to go to bed with any of them, and that, I'm afraid, is discrimination. I want to go to bed with a *man* — and I do, every night, and lucky damn me too, I say.

The point of all of which is, I think, this: Acute embarrassment to all involved can arise from the ads which John studies so assiduously, like an inquisitor searching for possible heresies. Surely to god we can be permitted to choose whom we want to have sexual relationships with, decide what it is we're looking for and then try to find it by whatever means are open to us?

I know what "masculine" means, within broad limits, and so do you, John. It *doesn't* mean some chest-expanded macho who wants to drive his knee-length hobnail boots into my crotch nightly nor does it even mean being into denim and leather, although it *can* mean these things. "Masculine" is, after all, a relative term, like "tall" or "attractive" — having highly subjective interpretations. In the ads in question, my interpretation is that "masculine" means someone more or less like me. I like certain so-called masculine pursuits, although I'd be the last to claim that they are exclusive territory: some sports, all-male company on occasion, basic mechanical and handyman (handyperson?) challenges. I also crochet, but I don't feel that it makes me any the less masculine.

What masculine means to me, when I apply it to myself, is that I'm first and foremost a man (in the genetic sense), with a range of interests and activities that include cooking and general home-making, but that stop short of stilettos and sequins. It's a concept, not a

precise definition, a personal lifestyle, not a pejorative put-down.

What is it you want, John? How about "Person requires other person for sex fun"? Is that non-discriminatory enough? Would *you* run an ad like that? If your answer is yes, then I suggest you not waste your money publishing commercially, but just go round town writing it in public places, with a phone number. No cheating, though, no choosing places where they'll be seen by just one type of person, know what I mean? Prepare yourself for protests from animalists, though — also for the need to change your phone number.

Where do we draw the line, John? Look at the ads in the June issue; I quote examples more or less at random: "...interested in classical music..." — elitist? "...I like beards and moustaches..." — hirsutist? "...likes dominant jocks..." — anti-passive athleticist? "...muscular construction workers and truckers..." — anti-98-pound-weaklingist? patronizing snob? slumlist? "...cut..." — circumcisionist? "...well-hung..." — sizeist? "...dig S/M, B/D, boot worship..." — protofascist? Or should this guy be matched, presumably at random, with some little number who likes teddy bears and cuddling, and we'll just hope for the best? Is someone who prefers Asians, Chinese in particular, say (not an uncommon ad), a racist? Or is racism, too, a one-way street? I too sense the overtones of "white" in these ads and were I of a mind to reply to any of them, these I would avoid. I don't know, though — you'd have to ask a black (and it's not possible where I am just now, or I'd do it myself) whether it's better to be offended by what one suspects the inclusion of "white" means or to warned in advance of a potentially humiliating encounter. Is there any other way of dealing with this problem, or should we just ignore it? For that matter, what about "French active" and "Greek passive" and so on. Racist? Certainly in your terms, John.

My favourite one for Yorkeian analysis in the June issue will be found under "Homes." "Student (ageist) male (sexist) left (politicist) gay (elitist, sexist) feminist (reverse sexist? confused?) Christian (religionist, racist to a degree, perhaps?) New Brunswicker (Atlanticist)" — see how easy it is to spot it when you want to see it, John? Well, I hope this last gentleman will forgive me for picking on him and I hope he finds the home he is looking for.

I think I'd find your letter funny, John (surely it wasn't meant to be? Not in something as sober-sided as *TBP*, one trusts), if it weren't so damn stuffy, so disapproving, so... so... dare I say it, so small-town-Ontario-50s-protestant. I know; I was there. Check out the meaning of "discrimination," and I'll bet you do it too, discriminate — especially with those that you take into your bed. I do and I'm not now, nor will I ever be, ashamed of doing so. □

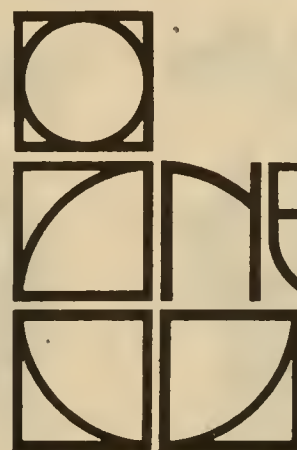
Peter Bowen is an expatriate Canadian living in Xania, on Crete.

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Editorial

Confirming suspicions

The McDonald Commission has now delivered the final report of its investigation into RCMP activities. That report confirms what most of us have suspected for some time.

The federal police force has become a law unto itself, committing numerous criminal acts, including tampering with the mail, burglary and kidnapping. It has spied on a wide range of political activities, extending its espionage web to the extent of maintaining files on one out of every 15 adults in this country, and lied to civilian authorities to whom it is supposedly responsible.

Gay people have been a major target of this vast police-state network — not just gay activists, but all gay people. The fact that Parliament decriminalized homosexual acts in 1969 has made little difference to the Mounties. The force has its own views on who is dangerous to Canadian society.

The McDonald Commission recommends that "the existing Security Service files on homosexuals be reviewed and that those which do not fall within the guidelines for opening and maintaining files be destroyed." Even if this recommendation is acted upon — once opened, are intelligence files ever really destroyed? — it deals only with one of the symptoms, not the disease.

To anyone even remotely concerned with the nourishment of democracy in this country, it must now be plain that police forces cannot be allowed, in the name of national security, to operate independently of legislatures and governments. That the RCMP has been caught spying on cabinet ministers is evidence enough that it is not minority groups or movements for social change that threaten democracy and national security, but rather the uncontrolled and unsupervised activities of the police.

What also emerges from the McDonald Commission report is the disturbing fact that it is the paranoid vision characteristic of such fanatic right-wing groupings as Renaissance and Positive Parents that informs the RCMP's view of society. Any government seriously concerned to preserve democracy would make it clear to police forces that gays form a legitimate element of Canadian society, and that being lesbian or homosexual is not a crime. The inclusion of sexual orientation in human rights legislation throughout the country is the place to start. And positive steps should be taken to dispel the aura of criminality with which police attitudes and activities continue to invest us.

What is true for the RCMP is true for all police forces. The history of RCMP lawbreaking uncovered in recent years should be a warning that police power at all levels of government has to be supervised and regulated by the public. We can fairly assume that the continued resistance to a public inquiry into the activities of the Metropolitan Toronto Police indicates the presence of many skeletons in that agency's closet. ☐

KEEP THE
PROMISE, ROY!

NOT IN
ONTARIO,
YOU WON'T! THAT'S
MY JOB!

News item: Ontario Attorney General Roy McMurtry rejects Federal Solicitor General Robert Kaplan's decision to allow the RCMP's secret Security Service to break the law

The McDonald Commission pinpoints an RCMP security obsession: homosexuals

Opening the Mounties' closet

Tuesday, August 25 is now known in RCMP circles as "Black Tuesday." It was on that day that Justice David McDonald's Commission made public its massive report on RCMP wrongdoings.

The Commission was established in July 1977 after the discovery of numerous skeletons in the RCMP's hitherto tidy closet. The closet door had been opened a year earlier when Robert Samson, a member of the RCMP's Security Service, was put on trial in Quebec on charges arising from the bombing of a private home. In the course of his trial, the accused blurted out that he had done far worse deeds, and revealed that, along with a number of colleagues in the Security Service, he had taken part in a burglary at the office of the Agence de Presse Libre du Québec to steal the left-wing news agency's files. Samson's story triggered a virtual avalanche of further disclosures about RCMP law-breaking, and the government was forced to appoint a commission to investigate.

The report, which the McDonald Commission produced after four years of hearings and research, confirmed what was already widely known and feared. The RCMP's Security Service has committed numerous illegal acts, ranging from mail-tampering to kidnapping and arson. It has lied to responsible government ministers. It has carried out surveillance of Canadian citizens on a far grander scale than anyone suspected.

As of December 1977, reported the Commissioners, the Security Service was maintaining files on no fewer than 800,000 citizens, or one in every 30 Canadians. Many of those whose secrets found their way into the Mounties' files are gay.

"The Security Service has a long established programme for collecting information on individuals in Canada who are homosexuals," states the report. The Commission characterized the programme as "far too indiscriminate," and said it resulted in files being started on "many thousands of individuals who were not perceived as even possible threats to Canada's security."

The feeblest second-hand hearsay evidence was enough to prompt an investigation of a person's sexual proclivities. The case of an MP was cited: "the sole reason for opening a file on an MP (who was not named) was a memo recording that an informer of unknown reliability had said that a second person had told him the MP was gay."

As well, the report revealed that a special team was established in 1960 to investigate all homosexuals who lived in Ottawa, not just those employed by the government. It also noted that the Security Service soldiered blithely on with such activities even after the Criminal Code amendments of 1969 changed the legal status of gays.

In some of the strongest language of the report, the commissioners stated, "the collection programme we have described is inconsistent with the proper role of a security intelligence agency. That such a programme has not been halted years ago is a striking illustration of an insensitivity about what the



Commissioners Donald Rickard, David McDonald and Guy Gilbert: end of the romantic image

Security Service ought to be securing. We believe that the security intelligence agency should no longer systematically collect information on homosexuals."

One of the report's 285 recommendations was, "that the existing Security Service files on homosexuals be reviewed and that those which do not fall within the guidelines for opening and maintaining files be destroyed."

Gay men and lesbians are by no

means the only victims of the Security Service's strange biases. The commissioners found that members of the Security Service were unable to distinguish between legitimate dissent and subversion, as evidenced by the infiltration and harassment of such political groups as the NDP's Waffle wing. So great was its paranoia that the service automatically opened a file on everyone who travelled to a Soviet-bloc country.

Apparently one could visit states with the most unsavoury right-wing regimes without incurring similar disfavour.

The central recommendation of the report was the creation of a new intelligence gathering agency completely independent of the RCMP, and the removal of national security from the Force's responsibilities. It also recommended the establishment of external bodies to monitor the new agency: a three-member advisory council and a parliamentary watchdog committee. A further recommendation was the establishment of a Security Appeals Tribunal to hear appeals from individuals who are adversely affected by security screening procedures.

Those of us with longer memories have experienced a sense of *déjà vu* about the McDonald Report. In 1969 the Royal Commission on Security, also known as the MacKenzie Commission, made essentially the same major recommendations. The government's only concession to that earlier Commission's work was the token move of appointing a civilian to head the security branch. The other recommendations have gathered dust for more than a decade.

The actions of the Trudeau government will speak volumes about its real motives in establishing the McDonald Commission.

Bill Loos

The unexplained demise of diplomat John Watkins

Cause of death due to: "sudden"

For seventeen years the death of diplomat John Watkins during an RCMP interrogation has been one of the Security Service's best-kept secrets. There was no hint of the affair in the recently published report of the McDonald Commission, but Quebec Justice Minister Marc-André Bédard recently ordered a coroner's inquest to look into the death.

The story first began to surface when Toronto author Ian Adams published the novel, *S, Portrait of a Spy*, in 1977. The book briefly mentioned an unnamed Canadian ambassador in Moscow who was entrapped in a homosexual encounter by the KGB, the Soviet counterpart of our Security Service.



Watkins: they get their man all right

In March of this year, British spy-buff Chapman Pincher, in his book *Their Trade is Treachery*, named the ambassador. He was John Watkins, Canadian ambassador to the Soviet Union from 1954-56. Pincher also revealed that Watkins had died suddenly during an interrogation by the RCMP.

The coroner's report on Watkins's death contains the following statement: "The investigation shows cause of death due to...", then the laconic entry "sudden." The report further stated that the death was "not imputable to the crime of whomsoever, neither to the negligence of anybody." No mention was made of the fact that the ailing diplomat had been subjected to a month-long interrogation by members of the Security Service.

The fullest treatment of the Watkins story has come from John Sawatsky, author of the book *Men in the Shadows*, which provided the first detailed, non-fictionalized look at the RCMP Security Service.

Sawatsky wrote that soon after Watkins was posted to Moscow, the Soviet security service became aware that the Canadian ambassador was gay, and that he'd had an affair with a young Russian named Kamahl. Its agents then arranged and photographed another encounter between the ambassador and Kamahl. The photographs were then used in an attempt to pressure Watkins into being "helpful." All the evidence suggests that Watkins did not succumb to these pressures, but neither did he reveal to his government the fact that an attempt had been made to compromise him.

Watkins's failure to come forward with this information is understandable. The policy of the Department of External Affairs was to

dismiss summarily any employee it found to be a homosexual, regardless of rank.

A witch hunt decimated the staff of Canada's Moscow embassy only a few years later. Soon after Watkins left Moscow for his next posting, a Canadian cipher-clerk was entrapped in a similar manner.

He promptly disclosed what had taken place and was rewarded for his candour with an immediate sacking. Upon interrogating the luckless cipher-clerk, the Security Service learned that the ambassador, Watkins's successor, was also gay. The ambassador and his lover, another high official at the embassy, were both recalled to Ottawa and forced to resign.

While this witch hunt was in progress, Watkins was able to conceal his secret, but his luck ran out in 1962 when a Soviet defector, Anatoli Golitsin, informed Western intelligence sources about the KGB entrapment of the Canadian diplomat.

Even though Watkins had by this time gone into retirement due to failing health, the Security Service decided to interrogate him, and sent two of its top agents to France to do so. Thus began a bizarre odyssey in which the interrogation was moved from Watkins's retirement home in France to London and finally to a Montreal hotel room. The month-long proceedings came to a sudden halt when the ailing diplomat dropped dead.

Commenting on the Quebec Justice Minister's decision to order the 17-year-late inquest, federal Solicitor General Robert Kaplan, the minister responsible for the RCMP, accused Bédard of launching a "witch hunt." Kaplan said he had already satisfied himself that the RCMP agents involved had conducted themselves "legally and with propriety." Although he regarded the inquest as "unnecessary," he promised his full cooperation.

BL

"Beat that queer": hate lit spreads West

VANCOUVER — Hate literature, proclaiming "God is on your side. Remember that the only good queer is a dead queer," has turned up on the streets of Burnaby and other suburbs.

Described by David Meyers in *Vancouver Gay Community Centre News* as "the only negative experience to occur during this year's Gay Unity Week," the leaflet came to the attention of the Week's organizers the night before Vancouver's first gay parade. It instructs readers to "lobby to have the death penalty returned for any person convicted of being homosexual. Meanwhile, if you see a queer on the street and there are no witnesses around, beat that queer so that he will never walk again." It concluded, "It is bad enough that we must put up with a lot of Asians, Blacks, Jews and other filth. Must we tolerate Faggots?"

While the leaflet is credited to Citizens for Moral Values, the material itself bears a striking resemblance to a newsletter of the Vancouver unit of the Ku Klux Klan.

BC's Civil Rights Protection Act, passed June 29, is specifically aimed at groups like the KKK. It passed unanimously at the time because of growing concern over racism. Since then it has been criticized for possibly being too narrow (it doesn't specifically protect women or gay people) and too broad (it could be used against anti-Klan material).

The Act makes it illegal to promote hatred of minority groups on the bases of "race, religion, ethnic origin or place of origin." Sex, sexual orientation and any number of other categories are missing from the list.

Buzz Sawyer, an information director for the BC Ministry of the Attorney General, is unaware of any attempts to bring about prosecutions under the Act, and was unfamiliar with the anti-gay brochures. He said, "The Vancouver police could act to remove such material, as they have with racist material, if a complaint was laid." He said that such a case could be taken to the Supreme Court of BC "whether or not damages are shown," but he didn't know how or if the legislation would cover unsigned tracts.

A second piece of hate literature (delivered by two ten-year-olds who had been paid to do it) surfaced at the gays vs the police baseball game. The fundamentalist "Crown of Life" pamphlet criticized the police for participating in the event. CB

In its just-released report for 1980, the Commission noted that opposition to the idea was coming from those federal departments and agencies concerned with national security. They were demanding to be exempt from future provisions prohibiting discrimination on such grounds as sexual orientation and political beliefs.

The Commission took the position that "an exemption permitting certain employers to ignore the Canadian Human Rights Act is neither necessary nor desirable," and argued that departments with security responsibilities could best deal with their concerns by establishing "bona fide occupational requirements."

To date the government has ignored the advice of the Commission. □

NABET backs gay workers

MONTREAL — When the CBC bargaining unit of the National Association of Broadcast Employees and Technicians (NABET) signed its contract September 3, the union was also enshrining, for the first time, the rights of its gay members.

The 2,100 NABET members are now protected from discrimination on the basis of sexual orientation. □

Prairie to celebrate who we are

SASKATOON — Metamorphosis, an annual project of the Saskatoon Gay Community Centre, the Regina gay community and the newspaper *Gay Saskatchewan*, is scheduled this year for October 9-12.

The prairie festival consists of social, cultural and political displays, perfor-



mances and events that are "non-sexist, open and honest articulations of who we are," according to organizers. They see the weekend as a "unique opportunity to present ourselves to the larger community in a very positive, highly visible way."

While the overall schedule has already been established, it is still possible to contribute to the festivities if you would like to conduct a workshop, perform or put up a display. Advance tickets are available before October 1 for a certified cheque or money order for \$15. Metamorphosis Planning Committee, Box 7508, Saskatoon, SK. □

"Non-gay" on buggery rap

EDMONTON — An Edmonton man was sentenced to two-and-one-half years in prison August 17 after pleading guilty to four buggery charges. Robert Blanchette, 30, had allegedly hired four teenaged boys to make a sexually explicit film the previous year.

The case became complicated when Blanchette pleaded for lenience, claiming he was not gay and had made the film for financial reasons only. However, the Crown produced testimony from another man who said he had had sex with Blanchette numerous times in the past few years.

Judge Ray Thomas rejected Blanchette's plea, stating "These are the acts of a totally immoral person...." He said Blanchette had clearly made the films "to satisfy his own gratification." □

Park arrest blitz nets 47

LONDON — Forty-seven men have been arrested since the Vice Squad started patrolling Victoria Park in July, according to Sgt Clarke of the London Police.

About one quarter of those charged have appeared in court so far, and Clarke says "most of those pleaded guilty." Although some of the arrested men were tourists from the US and Toronto, most were Londoners. Asked to compare the total arrests to previous years, Clarke said, "It depends how much work is being done down there. Some summers I've seen 27 or 30." □

BC Commission backs gays

VICTORIA — The BC Human Rights Commission has recommended that sexual orientation be added to the Human Rights Code, banning discrimination in the areas of employment, access to public facilities, membership in any occupational association, and tenancy. The recommendations were made in June as part of a package of proposals dealing with all areas of the code.

Labour Minister Jack Heinrich has not responded to any of the recommendations. Former chairperson Margaret Strongitharm has openly criticized the Social Credit government for its silence on the matter, and for its failure to fill five vacant positions on the Commission, all of which expired in August. □

ORGANIZING

Group forms in Moncton

MONCTON — The reaction of city council and the general public to the gay picnic in Centennial Park July 1 showed just how far civic authorities are prepared to go to keep closet doors closed in this New Brunswick city (*TBP*, September). But it also convinced at least some local gays of the need to support and communicate with one another, and out of this felt need came Moncton's first gay organization.

The group, so far without a name, was organized in August by Don Cormier, prime mover behind the Canada Day picnic. Although Cormier is no longer with the group, a core of about ten men and five women has continued to meet informally in private homes.

Spokesperson Danny Gallant told *TBP* the membership wants to keep a low profile at present, operating as a support group for local lesbians and gay men. The Gay Alliance for Equality (GAE) in Halifax, and Fredericton Lesbians and Gays (FLAG) have been very supportive, with GAE offering to finance a gay line in the city, and FLAG sponsoring a benefit dance, also in Moncton.

The group is trying to organize a mailing list to supplement the present word-of-mouth communications network. For more information, contact the group c/o Box 1303, Moncton NB E1C 8T6. □

Privacy fight moves west

CALGARY — A Right to Privacy Committee (RTPC) was established in Calgary June 11, Alberta's second gay organization to form in response to the recent bath raid in Edmonton. The Privacy Defence Committee was formed

in Edmonton around the same time.

Group member Andrew Wallace reports that RTPC is primarily interested in community education at present, but may take on a political action stance in future. The group is currently producing a booklet called *Anatomy of the Bawdyhouse Laws*, and plans to hold a forum September 24 on "Gays and the Law."

For more information, write RTPC, Box 2943, Stn M, Calgary, AB T2P 3C3, or phone (403) 264-3911. □

Vancouver gay business unites

VANCOUVER — The Unity Guild of British Columbia, formed in June, is now the second gay business association in Canada, after Toronto's Lambda Business Council. The group already has 12 members, and operates as a resource centre for gay professionals and business people. The Guild also plans to act as a lobby at City Hall when city planning and zoning regulations involve gay establishments. □

Group seeks charity status

VICTORIA — The Society for Homosexual Awareness, Research and Education (SHARE) expects to be granted status as a non-profit charitable foundation in the near future, which means it will be able to receive tax-deductible donations. Formed in late spring, the group is based in Victoria, though it hopes to open other branches.

At present, SHARE's activities are focused on providing social support services and building a fund for a gay community centre. Corporate memberships are available as well, and at least two businesses have joined the group. Contact SHARE c/o 404-1220 Pandora Ave, Victoria BC V8V 3R4. □

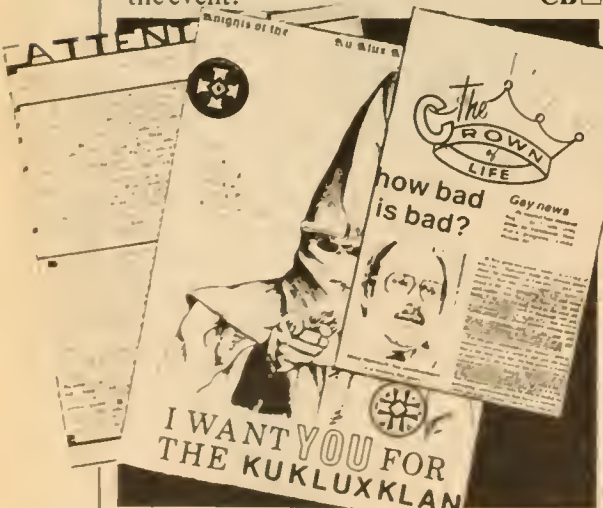
Lesbians battle the right

VANCOUVER & TORONTO — Lesbians are starting to translate into action the recommendation of the national lesbian conference, held in Vancouver this spring, to organize concerted opposition to the growing right wing.

An organization called Lesbian Resistance has formed in Vancouver, and Lesbians Against the Right has begun work in Toronto. Both groups began with a lot of support and enthusiasm, but have since gone through extensive soul-searching, trying to define aims and activities. While this process has taken its toll in both cities, Lesbian Resistance and Lesbians Against the Right seem to have emerged stronger than ever.

Lesbian Resistance has defined its primary task as "serious outreach." They don't wish to encroach on the work being done by other lesbian groups in Vancouver, but they do want to provide the opportunity for lesbians to talk to other women with a view to working together when possible. To this end, the Great Lesbian Dinner is being organized for October 18. The afternoon and evening event will include small and large group discussions and conclude with a dinner. They can be contacted c/o Vancouver Status of Women, 400A West 5th Ave, Vancouver V5Y 1J8.

Lesbians Against the Right has postponed their "Dykes in the Streets" march from September 26 (as it was advertised in last month's *TBP*) to October 17. The theme of lesbian power, pride and visibility is aimed at bringing together the diverse elements of Toronto's lesbian community — as is the dance scheduled for that evening. To keep yourself posted, call 923-GAYS. □



Rights body reaffirms support

OTTAWA — The Canadian Human Rights Commission has reiterated its 1979 recommendation "that sexual orientation be added to the proscribed grounds of discrimination under the Canadian Human Rights Act." □

Code hearings draw many pro-gay briefs

TORONTO — Mayor Art Eggleton spoke out September 8 — with clarifying personal reservations — in favour of a sexual orientation amendment to the Ontario Human Rights Code. It was the first day of resumed hearings on Bill 7, an act to revise and extend the Code, conducted by the Standing Committee on Resources Development. The mayor was presenting a brief on behalf of Toronto City Council.

When questioned about the desirability of hiring homosexual school teachers, Eggleton said a gay teacher was okay "as long as he or she didn't foist or thrust his or her lifestyle on students."

NDPer Richard Johnston challenged the inconsistency of Eggleton's position, saying that his party "learned during the last election that you can't have it both ways on this issue." Hamilton Liberal Sheila Copps suggested that the bath raids were a good indication of the need for civil rights protection for the gay minority. Eggleton refused to comment on the raids "because they are a matter before the courts," and said that he would be equally opposed to heterosexual teachers promoting their lifestyle. "If they're hired to teach history or math, that's what they should stick to," he later told reporters.

Eggleton also joined the growing ranks of opponents to Bill 7's "warrantless" search provisions. *The Globe and Mail* and *The Toronto Sun* have both editorialized against them. "No one should be allowed to search without a warrant," the *Globe* warned.

NDP leader Michael Cassidy said that the search provisions are "so sweeping and vulnerable to attack as to threaten the rest of the bill."

Labour Minister Robert Elgie announced some possible changes to these sections September 10, but not before members of his own party had voiced their disapproval. Cabinet ministers and rank-and-file Conservatives alike are said to have expressed such sentiments at the party's summer "think-tank" in Huntsville. Conservative Association of Napanee president E Cummings Davenport, whose critique of the bill appeared in the weekly *Belleville Intelligencer* in early August, wrote in part: "I understand that many people of the human rights commission are, well, new Canadians, and I felt that this is putting too much power into the hands of these people." He also said that "international power groups" are behind Bill 7.

Premier Davis has been prodded by Liberal MPP Copps to repudiate his colleague's comments, but so far hasn't.

Several other groups have charged that Bill 7 doesn't go far enough in protecting human rights, often referring to the absence of protection for lesbians and gay men. The Riverdale Socio-legal Service, the Toronto Board of Education and the gay Catholic group Dignity all endorsed the inclusion in the Code of sexual orientation.

A presentation by the Ontario division of the Canadian Union of Public Employees said the omission of sexual orientation "caused the most consternation" of all the flaws in Bill 7.

Stew Newton, organizer of the anti-gay group Positive Parents, walked out during his presentation, refusing to answer questions from the Committee.

Chris Bearchell □

SPORTS



photo: Richard Plowright

Exit stage left: Rotten weather interrupted a number of games in the World Series, but it failed to dampen the spirits of either players or fans

Los Angeles wins championship in Gay Softball World Series

TORONTO — Despite a week of record-breaking wet weather and a playing field so soggy that the final game was moved to out-of-the-way Logan/Lakeshore diamond, more than 500 people turned up September 5 to watch the Los Angeles Griffins defeat the Milwaukee Wreckroom 4-0 — and capture the championship in the 1981 Gay Softball World Series.

Hosted by Toronto's Cabbagetown Group Softball League (CGSL), Series V drew about 300 players from 11 cities in Canada and the US, and lots of compliments for the organizers — though Canada's only entry in the series, CGSL's East Side Story, finished near the bottom of the standings.

Cheerleading for the final was given a boost when Toronto's Sisters of Perpetual Indulgence put in a surprise appearance. "We expected to deal with a lot of fear of effeminacy on the part of some players and fans," remarked spokesnun Sister Liturgia, "but our appearance produced very little nunophobia."

Toronto Mayor Art Eggleton declined an invitation to throw the opening pitch of the series, citing "previous commitments." In a letter to CGSL Commissioner Ron Buston, Eggleton wished the organizers "every success," while curiously managing to avoid any reference to the gay nature of the event.

The week demonstrated the organiz-

ing talents of Commissioner Buston and his CGSL committee, who managed to provide accommodations in more than 200 private homes for out-of-town athletes, lovers, friends and fans. As one participant from Los Angeles put it, "These people are involved."

Series V also featured a number of non-sporting events, including two dances, a corn roast, and a boat cruise on Lake Ontario which attracted more than 500 revelers. The tournament ended with a banquet at the downtown Holiday Inn where 600 people depleted the hotel's champagne supply while

enjoying the entertainment and award presentations. Lesbian singers Therese Edell and Betsy Lippitt were "the high point of the evening," according to one banqueter.

Series V caught the attention of straight media, with three Toronto dailies, *Maclean's* magazine and Toronto television stations covering the games. While some of the treatment seemed to mock the event, CITY-TV and *The Toronto Star* eventually handled it like any other sports story.

Series V organizers are "very pleased with the way things turned out," according to CGSL's David Wood, and are looking forward to next year's tournament, scheduled to take place, in conjunction with the gay olympics, in San Francisco.

Craig Patterson □



photos: Richard Plowright



Bringing people together: Therese Edell and Betsy Lippitt sang for Series V; the Sisters of Perpetual Indulgence cheered and L A took the trophy

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The late, great café bar.
Weeknights til 3. Weekends til 6.
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COPWATCH

*COPWATCH this month: a peek at what
looks like police harassment of a
popular gay bar, a glance at the official
statistics for complaints against the
police for the month of August, and
more about the organization that hopes
to replace the police complaints bureau.
Plus a few odds and ends from you, our
readers.*

No "positive" police stories this
month. We're looking for those too —
so if you have a story for COPWATCH,
call Gerald Hannon at 977-6320.

18 East faces multiple charges

The owner of a local gay bar has charged that plainclothes police officers at 51 Division are taking advantage of little-used liquor laws to harass his business.

According to Dave Davies, the popular bar 18 East on Eastern Avenue has been slapped with six liquor infractions since May 10 of this year. Four were for "overcrowding licensed premises" and two for "permitting liquor to be taken from licensed premises." The most recent charges, one for overcrowding and one for permitting, were laid September 4. Overcrowding in this case referred to what could be observed in an outdoor patio by a policeman peering into the gloom over a six-foot fence.

Davies earlier had agreed to plead guilty July 31 to the first two charges. He was convinced by police that, if he cooperated, a third charge would be dropped.

He was fined a total of \$400, an unusually high amount for a first offence. And the next evening, August 1, the same police constable, Vic Dybenko, returned to 18 East at midnight to count heads and lay another charge. Since then, according to Davies, Dybenko has visited the bar several times each weekend.

"I believe that we have been singled out," Davies said. "It's a campaign of harassment against this business. I've come full circle from cooperation to blind hatred of the police."

Peter Maloney, Davies's lawyer, reports that Insp R J McBride of 51 Division has freely admitted that, for two years, the Division has not laid a single overcrowding charge beyond those served on 18 East. PC Dybenko refused to talk to TBP without authorization from a superior.

Trial date for the accumulated liquor infractions is set for October 22 in Courtroom 24 in Old City Hall.

EJ□

Complaint statistics: August

During the month of August, the police complaints bureau received a total of 64 complaints. At the end of the month, seven of these had not yet been processed; the remaining 57 fell into three categories: assault (24), conduct (30) and neglect (3).

Disposition of the complaints:

DISPOSITION	Number	% of all
Substantiated	0	0
Substantiated in part	1	2
Not substantiated	15	26
Exonerated	19	33
Unfounded	22	39
TOTALS	57	100

At its meeting September 10, the Police Commission approved legal bills for two officers, both acquitted of charges against them. The bills amounted to \$1,255.50, bringing the total spent on such fees for the year to date to \$211,125.89□

CIRPA opens for business

The Citizens' Independent Review of Police Actions (CIRPA), a body set up to assist people with complaints of police misconduct, announced at a press conference September 16 that it is open for business.

CIRPA was established during the summer by representatives of community organizations who felt the need for an alternative to the ineffective police-run Citizens Complaint Bureau.

At the press conference, spokespersons for the organization explained that the new body had obtained office space, put procedures in place for assisting complainants, and organized the staffing of a 24-hour phone line. Even before the official opening, calls for assistance were coming in.

Members of the public who witness or experience police misconduct can contact CIRPA at 960-6318. The group needs additional volunteer help. Those who would like to assist by staffing the phone, or in other ways, are urged to get in touch.□

Cop beat me, mother charges

A lesbian mother arrested and charged with theft says she was thrown from a chair and kicked three times at 51 Division headquarters.

The woman, who already had a broken wrist, said the police also took her painkillers away from her for the four hours she was kept in the station.

The woman says she was treated in hospital for a broken rib, and had to pay the cost of replacing the painkillers the police didn't return to her. She says the police knew she was gay because her file from a previous charge notes she was wearing a gay pride button.□

The park and washroom beat

Calls this month suggest that police have increased surveillance of the washroom at the Fairview Mall, and of High Park.

The washroom of the Islington subway station is also still considered dangerous.

But who'll wear the suit?

The Metropolitan Toronto Board of Commissioners of Police recently approved an order for the following: Tonfa-type batons, Yukon hats and a bomb disposal suit — all for the bargain sum of \$160,000.

Yukon hats? An all-police version of *Rose Marie*? One that'll really bomb? Keep watching.□

Gerald Hannon, Bill Loos□

Our own story

The Right to Privacy Committee (RTPC), the organization that arose in response to several years worth of police raids on homes and gay baths in Toronto, is planning to publish a booklet called *A Gay View of Gay/Police Relations*.

The booklet, compiled by RTPC and the Lesbian and Gay History Group of Toronto, traces the long history of police hostility towards homosexuals and shows the developments that led up to today's "large and well-orchestrated police attack on the community." The material was first presented at an August community meeting to Arnold Bruner, named by city council to examine frictions between gays and cops. A copy of the booklet can be obtained at Glad Day Books, 648A Yonge St.□

Neighbours in arms over Manatee noise

A group of St Joseph St residents has demanded that City Council take action to control the behaviour of patrons outside several after-hours clubs on the street. The residents of the apartment at 16 St Joseph St sent a volley of letters through Alderman Gordon Chong's office, protesting that the noise and rowdiness of the crowds every weekend makes the area virtually unliveable.

Most complaints were directed against patrons of the Manatee, a popular gay disco located across the street from the apartment building. The residents also asked council not to allow any more after-hours clubs to open, and one group even presented a petition calling for the revoking of all after-hours licences on the street.

The Manatee is Toronto's oldest gay disco and has been operating for 11 years.

Building superintendent Caroline Goldhawk told *TBP* that residents have been complaining to no avail for several years on an individual basis, so decided to unite and take a stronger stand. She stressed the action was "not directed against gays" and said she would call for closing the clubs only as a last resort.

Manatee co-owner René Fortier sympathized with the tenants, but insisted the club could not control its patrons' behaviour on the street. The Manatee has opposed suggestions that it stop allowing people to leave and re-enter, claiming it would cut down the numbers patronizing the club.

Both Alderman Chong and Ms Goldhawk rejected police patrols as a solution, claiming it would be too expensive to station police officers outside the apartment all night three nights a week. Chong said the Metro Licensing Commission and the police department have agreed to "monitor" the situation and report back to City Council, probably in October when council discusses a report on after-hours cafés in residential areas.

Robert Trow □

Man vows fight on charge

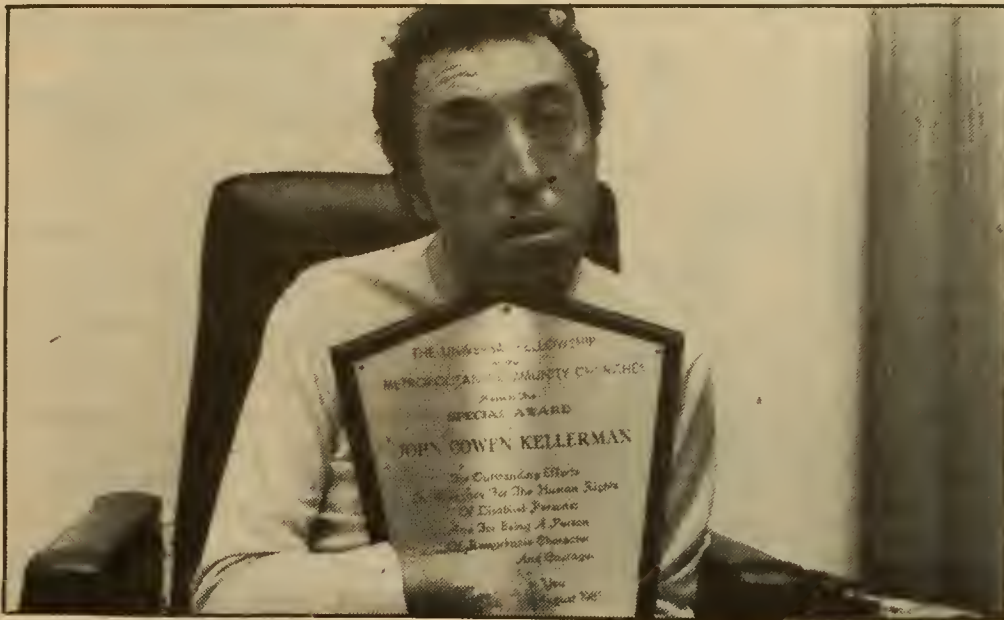
Charles Diamond now has a tougher court fight on his hands.

A man accused with him of "gross indecency" pleaded guilty to the charge September 8, even though both men had been acquitted last December of the lesser charge of "committing an indecent act."

Diamond and his companion were arrested during a police clean-up of David Balfour Park last summer. They were charged with both "indecent act" and "gross indecency." The practice of double charging allows the Crown to bargain for guilty pleas in exchange for dropping the more serious charge.

However, the two men refused to bargain, pleaded not guilty, and were acquitted by Judge Milton Cadsby on the lesser ("indecent act") charge. The Crown then announced it would proceed with, rather than withdraw, the remaining charge (*TBP*, June).

Diamond must now face trial January 25 on the "gross indecency" charge. Despite mounting expenses, he has vowed not to give in to the pressure to plead guilty. "I'll represent myself if I have to, but I'm not a grossly indecent person," he says, "and that's all there is to it." Contributions to the defence should be made payable to George Biggar in trust for C Diamond, at 67 Yonge St, Suite 928, Toronto, ON M5E 1J8. □



"Remarkable character, compassion and courage," so reads part of the citation on a plaque presented August 5 to John Cowen Kellerman for "outstanding efforts in advocacy for the human rights of disabled persons."

The citation is signed by Rev Troy Perry, Moderator of the Board of Elders of the Metropolitan Community Church. Perry presented Kellerman with the award during an MCC conference in Houston.

Kellerman, who has cerebral palsy, has been active in the struggle for disabled rights for 14 years, and has also worked for gay rights. A film on his life, *A Fine Line*, has won awards both in Houston and New York.

"It gives me a great sense of self-worth," Kellerman wrote to Perry, "and it causes me to wonder as to whether or not I am worthy... I have never received such an award before, not even from disabled persons, so I really appreciate it."

Bruner report must deal with cops who say gays are not a minority

TORONTO — The ex-journalist hired to probe the troubled relationship between the city's gay community and the police department is still putting the finishing touches on his report. He has now targeted the fourth week of September as its delivery date to the mayor and City Council.

Arnold Bruner, tapped by Toronto City Council July 13 to conduct the study, had originally agreed to take 60 working days to finish his report by September 15. The volume of the writing involved, and attendance at a bar admissions course (Bruner is an articling lawyer), have caused unexpected delays. "I wouldn't want to rush any more than we have already," he said. Bruner was paid \$250 a day as part of a total budget of \$22,500.

Bruner, in an interview before press date, provided *TBP* with an outline of his report. He said it will contain seven sections: Background and Method, The Gay Community (with comparisons with communities in San Francisco and Vancouver), The Police, The Law, Relations between the Gay Community and the Police (with comparisons with other cities), The Media, and Conclusions and Recommendations.

Bruner was evasive about whether his recommendations would cost money to implement, but hinted that he would not be recommending a full-time liaison person between the police and the community. "It's more likely to be consulting fees than salaries," he said. "It will be far more costly in terms of human relations and police efficiency not to implement the recommendations," he added.

Paul Walter, the president of the police union (the Metropolitan Toronto Police Association), who had initially refused to talk with Bruner, finally spent two hours with him September 8. "The discussion was key to gaining an understanding of the attitudes of the police," Bruner said. "It was a good exposition of what the majority of police

below the rank of staff sergeant feel about homosexuals."

Walter recently elaborated on these feelings in the *Globe and Mail*. He is quoted as saying that the only solution to the problem is "an indication from the George Hislops and the Peter Maloneys that homosexual militancy will come to an end." Walter deplored the "oral copulation and buggery" he claimed was going on "in the back lanes of Yonge Street at night," and complained that police officers continue to be harassed when they enter gay bars.

"The majority of the members of the Metropolitan Police Association," he said, "have grave concerns about recognizing homosexuals as a legitimate minority with status under human rights legislation."

Asked if his report would place the gay community in a context of general minority/police relations, Bruner replied, "I don't have to deal with police treatment of other minorities. It's inherent in the treatment of the gay community. I touch on it but don't make any direct comparisons."

Bruner has come under fire for hiring

Sewell seeks Ward 6 seat

Former mayor John Sewell has declared his candidacy in the October 19 by-election called to fill the junior aldermanic seat for downtown Ward 6. The seat became vacant when NDPer Dan Heap resigned to become MP for the federal riding of Spadina.

Considered a shoo-in, Sewell has so far attracted no serious challengers, but he has angered the Ward 6 NDP. In Heap's words, Sewell gave "not one penny, not one minute, not one word of support" to the NDP during the Spadina by-election. However, a heated Ward 6 NDP meeting decided not to retaliate by running a candidate against Sewell.

Ward 7 alderman for eight years and mayor from 1978 until his narrow defeat in November 1980, Sewell has pledged to continue his fight to reform the police commission and improve police complaints procedures. These issues are dear to the city's gay community and some pundits have blamed them for Sewell's failure to win re-election last fall.

Gay activist George Hislop, who ran unsuccessfully for alderman in Ward 6 last November, says he will not contest the by-election now that Sewell has

Continued next page

members of his family to work with him on the study. His wife Carol has been functioning as volunteer office manager and appointment secretary. She accompanied him to San Francisco and Vancouver but paid her own fare. His son David, a lawyer and recent graduate of the London School of Economics, was hired August 4 to replace Maxine Sidran as a \$60-a-day research assistant. Bruner refused to acknowledge that the appearance of nepotism might damage the credibility of his study. "My conscience is clear," he said.

The resignation of Sidran, which occurred while Bruner was in San Francisco, has not been fully explained. "She said she wasn't comfortable with the study," Bruner said. Sidran herself has refused to make a public statement, but other sources indicate that it was based on disagreements about method and perspective.

Although Bruner maintains that his report will be "helpful," few gay activists who have observed him in action expect it to do much to change the situation. Bob Gallagher, a member of the Right to Privacy Committee's Public Action Committee, expressed a typical reaction. "Bruner just doesn't have the skills or the training to undertake a project of this nature," he said.

Ed Jackson □



Family affair under fire: Carol, Arnold and David Bruner may find that the task has just begun



Opening the celluloid closet: Author Vito Russo fields a question along with panelist Barbara Martineau at the end of his lively, frequently hilarious and sometimes harrowing presentation on homosexuality in Hollywood movies.

Illustrated with clips from the films, the event played to a capacity audience of more than 500 people at Toronto's Festival Theatre September 9. Russo generously donated his time to make the evening a "postal-strike recovery benefit" for TBP, as did panelists Martineau, a feminist film critic; David Overbey, creator of the "Critic's Choice" series at the Festival of Festivals; and Jonathan Rosenbaum, film critic for New York's *Soho Weekly News*.

Russo's presentation is based on his recently published book, *The Celluloid Closet: Homosexuality in the Movies*, and includes clips from popular successes like *Boys in the Band*, as well as rare snippets from older, less well-known films.

Ontario's censors let it all by with nary a cut — but did rate it "Adult Accompaniment."

declared. "The Ward 6 Community Organization (which backed Hislop in 1980) will be endorsing Sewell, so I won't be running," Hislop stated.

Predictably, *The Toronto Sun* already has its knives out, accusing Sewell of "constantly worrying at (issues) when cooling off was needed — especially in racial, police and homosexual disputes."

Announcing his candidacy to a packed City Hall committee room September 3, Sewell was asked by a reporter whether he had changed his stand on gays. "The question of homosexuals is a civil rights issue, and I will continue to see it as a civil rights issue," Sewell replied.

Sewell was also questioned about the effect his affiliation with Hislop may have had on the mayoralty race. "I think what happened is that the homosexual issue came upon centre stage and I had no intention of putting it there. It was an issue among others. I think it made a lot of people very nervous," he said.

Roger Spalding □

Appeal sets \$35,000 goal

Organizers are optimistic as the Gay Community Appeal launches its 1981 campaign hoping to raise \$35,000 to help support a total of 23 gay or gay-related community projects. Groups and individuals seeking funding have projects in the arts, gay history, political organizing and social support.

The money will be raised in a series of Gay Community Appeal Nights held in private homes. Interested persons will invite their friends to an evening featuring a slide presentation entitled "Profiles From Within," consisting of eight gay people talking about the community and what it means to them. Appeal organizers then present the Campaign Portfolio, which describes the various projects up for funding.

"I think it will work only if people get behind it," explained organizer Harvey Hamburg. The campaign's success "depends on whether people help us to extend the reach of the campaign

by introducing us to their friends."

Last year's appeal raised \$19,000 for community projects.

Surplus funds from this year's campaign will become part of the Appeal's Front Money Fund, which offers interest-free loans for "projects which can ultimately pay their own way."

Persons interested in holding a Community Appeal Night should contact the organizers at 869-3036. □

Demo to stew Newton

GLARE (Gays and Lesbians Against the Right Everywhere) plans to combat anti-gay propaganda with a demonstration Saturday, September 26 at 1:00 pm in front of the jewellery store of Positive Parents' organizer Stew Newton. The store is in a mall on the northwest corner of Yonge and Eglinton.

Positive Parents has distributed anti-gay material in previous municipal and provincial elections, attacking progressive politicians for their gay-positive views.

GLARE spokesperson Kyle Rae explained that the group hopes to make this both an informative and theatrical experience. "We want people to bring tambourines, whistles, and friends." □

Demonstrate/Celebrate

Thursday, September 24:

Judge Maurice Charles delivers his long-awaited verdict in the case of Don Franco, accused of keeping a common bawdyhouse in his own home. Support Franco by filling the courtroom. Courtroom 21, Old City Hall, 10 am.

Friday, September 25:

Guilty or not guilty, this is an important legal decision. Come out and add your voice at a demonstration at the corner of Yonge and Wellesley Streets at 9:30 pm. If not guilty, celebrate Franco's acquittal while protesting the possible Crown appeal and initial laying of the charge. If guilty, protest. It would mean gay people are now a little less safe in the privacy of their own homes.

BAWDY POLITICS

More guilty in Pisces trials but court lowers owners' fines

EDMONTON — Guilty pleas and guilty verdicts have become the norm in trials arising out of the May 30 police bawdyhouse raid on the Pisces Spa. To date, everyone who has fought the charge has been found guilty, and fewer than 20 men, of the 54 charged as found-ins, remain to be tried.

In other developments, the Alberta Court of Appeal reduced the fines levied by a lower court against the Pisces Spa, its owners, Dr Henry Toupin and Eric Stein, and manager John Kerr. The September 9 judgment agreed with lawyer Robbie Davidson that the original fines were excessive.

The Appeal Court ordered the fine against the Spa reduced from \$20,000 to \$6,000. Fines against Toupin and Kerr were lowered from \$10,000 to \$4,000, and Stein's fine went from \$5,000 to \$1,500. However, the Alberta College of Physicians and Surgeons ruled September 11 to uphold the 6-month suspension from practice imposed on Dr Toupin.

Throughout the trials the Crown has been painting the Pisces as a club catering to absolutely depraved tastes — a view not adequately countered in some of the earlier trials.

However, the August 24 trial of a Fort McMurray man, while it ended in a guilty verdict and a \$250 fine, drew evidence from Dr Neil Lindquist, a research officer with the Human Rights Commission, and Unitarian minister Robert Brownlee as to the need in the gay community for places like the Pisces. Lindquist, who testified as an expert witness for the defence, told *TBP* he tried "to make the case that baths exist for sexual contact, but are also legitimate institutions because of the oppressive nature of society. The search for safe places to meet leads to alternative institutions like the baths which are sexual, but are also community support centres."

Lindquist had done a doctoral thesis at the University of Alberta in Edmonton, called *Adaptation to Marginal Status: The Case of Gay Males*.

Lindquist also seems to have been the only person so far to best pugnacious, homophobic Crown prosecutor Morrey Ferries. Asked whether he didn't agree that gay men were promiscuous, Lindquist replied that he wouldn't use a moralistic word that often simply meant "someone who was getting more sex than you are."

Brownlee testified that his experience counselling homosexuals had taught him the importance of places like the Pisces.

However, lawyer Shelley Miller said Judge Thomas gave their testimony little weight because neither man had ever gone to the spa.

Unfortunately, neither the *Journal* nor the *Sun* reported any of the defence witnesses' testimony. GATE Civil Rights Director Philip Knight has complained to both, charging that "after months of salacious reporting they couldn't find the space for one sentence on something positive."

The October 26 trial of 25-year-old Garnet Plum may be the next opportunity to publicize positive testimony about gay baths. Plum has hired activist lawyer Barric Chivers and plans a fight on the civil liberties aspects of the case.

Plum says the experience has

"awakened my sense of responsibility as a gay person to help make our community a better place. I've been forced to say, 'OK, I'm gay, what am I going to do about it?' " He added, "The police are having a whale of a time; the whole thing went off without a hitch. If we don't do something here in Edmonton and everyone sits back... who knows where it'll happen next?"

Gay who told police identified

Plum's convictions make an interesting contrast to those of Fred Griffis. Griffis, 24, is the gay man whose complaint to the police about the Pisces led to the investigation which culminated in the May 30 raid.

The police tried to keep Griffis' identity secret, but he was finally found and subpoenaed by lawyer A J Semotiuk for the trial of one of the found-ins.

In an interview, Griffis told *TBP* his only regrets concerned the fate of the found-ins. "It's too bad," he said. "I can't say I'm happy about it. But they went there knowing they might get caught and suffer the consequences. They should have foreseen — there'd been raids elsewhere and they should have known."

Griffis felt places like the Pisces gave gay people a bad name. "Some of us have worked hard to get our place in society," he said, "and all this publicity is bad for us, bad for people who are trying to make it." Griffis says he doesn't feel gay sex is disgusting — just group sex.

Asked if he would do it again, he said "I guess I would, yeah. It's a matter of being a good citizen. I'm proud of this city."

The Privacy Defence Committee, the organization formed to cope with the fallout from Griffis' little exercise in civic responsibility, is continuing with its efforts to raise the \$20-\$30 thousand necessary to fight the court cases of the found-ins. PDC executive member Philip Knight says the group will soon have a "proper fundraiser going across Canada, and we hope to have a rally soon in Vancouver."

The PDC can be contacted c/o Box 1852, Edmonton, AB T5J 2P2.

Gerald Hannon □

Arrest number 338 helps trial list grow

TORONTO — The appearance in court September 10 of Michael Wosczyzna brings to 338 the number of men charged as a result of police bawdyhouse raids on gay baths since February 5.

Wosczyzna, owner of the International Steam Bath, which was raided June 16, has been charged with keeping a common bawdyhouse, and his trial date has been set for February 1, 1982. He was not charged June 16 because he was out of the country.

In other matters arising out of the June 16 raids and the June 20 demonstration against them, MCC pastor Brent Hawkes is pushing ahead with his attempt at a private prosecution for common assault against police constable John Schertzer. Hawkes alleges Schertzer punched him in the stomach during the demonstration, but he has been consistently hampered by the Crown in his attempts to proceed with a

private prosecution.

Hawkes and Schertzer will appear in court September 24 to set a date for trial, and there is some fear the Crown may intervene by withdrawing the charge against Schertzer.

Two other people arrested in connection with the June 20 demonstration will come to trial October 1. Suzanne O'Callaghan and straight supporter Michael Korican were both arrested during the violent scenes which ended the demonstration, and charged with assaulting police.

The recently formed group, Lesbians Against the Right, hopes to pack Courtroom 43 for O'Callaghan's trial. "We must show the police and the right wing that lesbians will not tolerate unjust persecution," reads the poster publicizing the trial. □

Bawdyhouse no more as charges dropped

TORONTO — Roy Montgomery was a happier man after he appeared in Scarborough Court September 2, for some of the 15 separate criminal charges against him had melted away.

Montgomery, who runs a small leather business out of his apartment, was charged after a police raid April 14. Most were variations on either obscenity or bawdyhouse charges — the latter based solely on what police saw in Montgomery's family album. The obscenity charges relate to his mail-order catalogue.

Deputy Crown Attorney Michael Lynch, after a bargaining session with defence lawyer Dianne Martin, withdrew all the charges except those relating to obscene matter, and one weapons charge.

The trial is set to commence in Scarborough Court November 3.

Bill Loos □

Three more found-ins have charge dropped

TORONTO — The Crown has withdrawn charges laid last February against three patrons of the Richmond Street baths. Found-ins who have escaped trial now total five — charges were dropped June 9 against two men caught at the Roman Sauna.

The three men appeared in court August 31 at Old City Hall to stand trial on charges of being found-ins of a common bawdyhouse, but Crown Prosecutor Mary Hall asked to have the charges withdrawn.

Pursuing the charges at this time would open up the possibility of the found-ins being convicted while the keepers were acquitted, she said, so it was in the "interest of justice" to withdraw the charges.

Asked by the judge why she had agreed to the setting of a trial date and to reserving court time, Hall stated she had done so "under protest." She accused the defence of forcing an early trial for the sole purpose of pressuring the Crown into dropping the charges.

Rebecca Shamai, lawyer for one of the accused, pointed out that there was nothing "early" about a trial taking place seven months after the laying of charges.

According to Shamai, "The Crown didn't want to have the issues aired. They didn't want anyone to see the evidence before the keepers' trials."

Shamai said that, although it was unfair of the Crown to lead the defence along to the last minute, her client was delighted at the outcome.

Bill Loos □



Philip Fotheringham and his famous t-shirt: in the midst of planning world-wide protests

Protest to tell USA to "Let Gays In"

TORONTO — A demonstration outside the US Consulate September 26 will focus attention on the case of Philip Fotheringham as part of a protest against a US immigration policy which excludes gay aliens.

Fotheringham, a Toronto native with dual Canadian/British citizenship, was deported back to London from New York May 5 when Immigration and Naturalization Service (INS) officials discovered his homosexuality by rifling through his private diaries and correspondence.

Although the US Immigration and Nationality Act expressly bans homosexuals, the INS established a compromise policy in 1979 after the Surgeon General announced that homosexuality would no longer be considered a "disease or mental defect." The new policy prohibited border officials from questioning visitors about their sexuality unless the individual identified him/herself as gay, wore gay buttons, or was identified by a third party.

Fotheringham was questioned, however, only after his correspondence was read. Protest organizers hope to embarrass the INS for failing to follow its own guidelines, but also want to put pressure on the US government to change the Immigration Act.

Rallies are also planned in New York, Washington, San Francisco, Minneapolis, San Diego, Boston, Philadelphia, Atlanta, Tampa, Los Angeles, Stockholm, Vienna, Oslo, London, and Ottawa. The French and Dutch governments are also expected to speak out on the issue. The organizers feel that this is a basic civil rights issue that can attract a broad base of support and eventually change the law.

Fotheringham has since crossed both US and Canadian borders, wearing a "Let gays in" T-shirt. On a recent Canada-US journey in connection with the protests, he was detained by US officials. They told him he could enter "this time — for one week only," after reading the copy of the INS guidelines and information about his case that Fotheringham was carrying with him.

In Toronto, the rally will take place outside the US Consulate on University Avenue, September 26 at 4 pm. Volunteers are needed to help with organizing and the distribution of advance publicity. Contact Philip at 977-6320.

Tony Farebrother □

Waiters locked out at gay bars ask for support from community

TORONTO — A strike vote by a waiters and bartenders union has resulted in a management lockout of workers at two of the city's oldest gay bars. Attendance has dropped noticeably since the strike began September 1.

The Parkside Tavern and the St Charles Tavern, both on Yonge Street and both owned by Norm Bolter and family, are members of the Hotel Association of Metropolitan Toronto. The association decided to lock out its workers following a strike vote August 30 by the waiters, waitresses and bartenders union. Neither the Parkside nor the St Charles was hit by the first round of rotating strikes, but when employees arrived at work September 1 they were asked either to sign a paper resigning from the union or to leave. They refused to sign, and the lockout was on.

According to Stewart Johnston, president of Local 280 of the International Beverage Dispensers and Bartenders Union, this has been the union's first strike since 1958, and workers have not had a pay increase for two years.

Many of the 20 bartenders and waiters are long-time employees of Norm Bolter (one man has been at the Parkside for 35 years), and they feel betrayed by the lockout. Most of them are also straight. "I'm a good-working man," said Tommy, shop steward at the Parkside and a waiter for 23 years. "I do my job. I never was against Bolter."

Many customers have respected the picket lines and are staying away from the two bars. "We can't believe the support we've been getting from regulars," said Mike, who has worked in the Parkside lounge for more than 30 years.

Two different flyers originating with gay patrons have been distributed, urging people to drink at other bars while the strike is on. One flyer, from an ad hoc group of supporters calling themselves Fran's Action Group, reads in part: "The management of the St Charles and the Parkside have made their fortunes off gay people for years by treating us like shit. Now they are treating their employees the same way. Let's stick together."

At press date, seven of the 33 small hotels and taverns who are members of the Hotel Association had settled individually and accepted the union's requests. Said one of the Parkside picketers, "At least those taverns cared about the people who work for them."

Norm Bolter, in an interview with TBP, said of the lockout, "I had no option. I have to back the Hotel Association. I stand by what they do. If we weren't together, we'd be slaughtered like sheep."

Bolter admits that he'd rather not have a union in his business. "You're not free to run your own show," he said. "But they're in, and there's nothing I can do about it."

Bolter has hired scab waiters, mostly gay, to replace the locked-out workers. He hinted that he would like to hire more gay waiters in his bars, but union controls prevent him from getting rid of the old bartenders and waiters.

Taverns need beer to survive, but the warehouse workers union at Brewer's Retail will not make deliveries as long as there is at least one picketer on the line. Bolter has circumvented this problem by hiring a private company with non-union workers to replenish his supplies. At least one such beer delivery has been made to the Parkside since the beginning of the lockout.

Although business is down, Bolter professed to be unworried. "In a strike you have to expect to lose customers," he said. "We're surviving. We're not going to go under." A recent survey of downtown drinking establishments revealed that the Parkside Tavern was number one, and the St Charles Tavern number three in consumption of draught beer in Toronto.

Asked if he wasn't concerned about locking out long-time employees, Bolter retorted, "Don't be stupid. Of course, I feel bad about that. I hate to see the poor buggers standing out there. They're old employees. I've known them for years. It hurts."

Bolter abruptly refused to answer questions about police visits and overcrowding. "Don't put the pressure on me," he warned TBP. "It's the last time I'll talk to you if you do. I'll run your paper out of town."

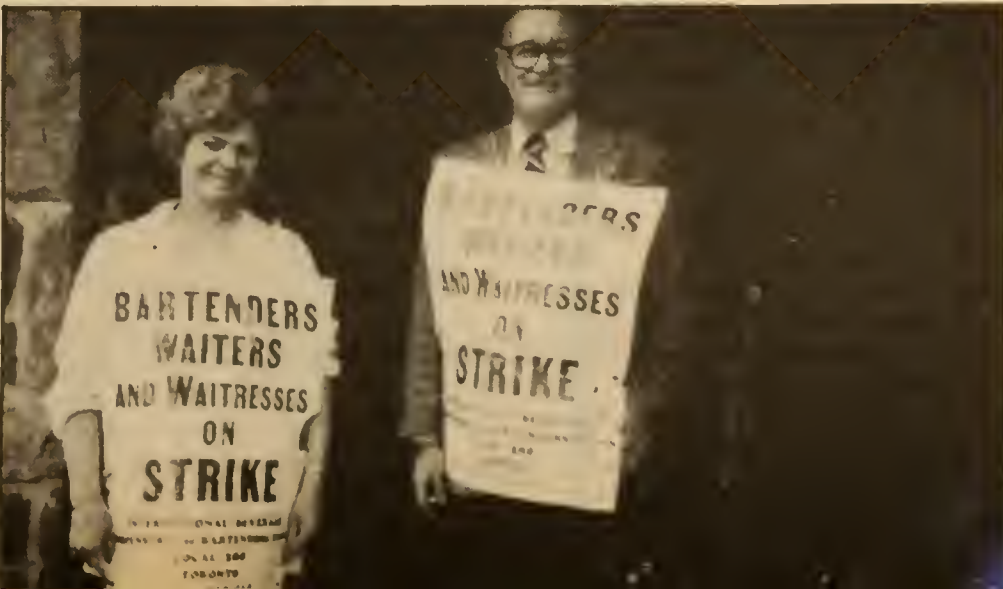
The Parkside Tavern, for at least ten years until 1980, regularly allowed the Toronto police to spy through peepholes in the downstairs washroom to entrap unsuspecting gay men. Pressure from gay leaders recently put a halt to the practice. No records exist of the total number of arrests made in the washroom during this ten-year period.

The strike continues, and a leaflet distributed by a friend of the picketers gives this advice to gay drinkers: "When you cross our picket line and spend money inside, you encourage our employer to keep us out and deprive us of our livelihood. We ask you not to go inside for as long as we are outside, picketing. The St Charles and the Parkside are the only gay places that are being picketed, so why not drink somewhere else for a while?"

"Today, you support us. Tomorrow, we support you."

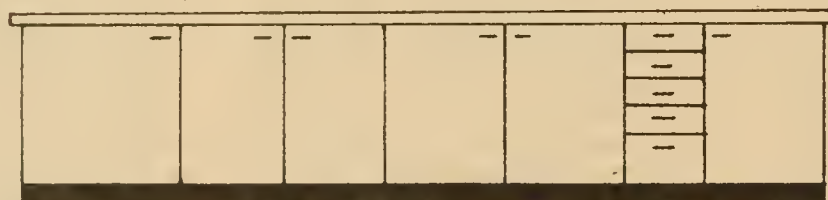
Ed Jackson □

Asking us not to cross: Union members Peggy Boucher, at the Parkside for 12 years, and John Quigley, who has worked there since 1949, have been locked out by the management



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PROSTITUTION

Media "discover" young gay hustlers

MONTREAL — Gay teenage hustling became a major media controversy in this city during the summer when the English-language *Gazette* ran a sensationalized two-part exposé on juvenile prostitution. The story was sparked by the discovery of a 1980 report prepared for the Quebec Ministry of Justice on juvenile prostitution in Montreal.

In *The Gazette's* first installment of the "special report," entitled "Child prostitution rampant in Montreal" and published in early July, the paper claimed that up to 5,000 male and female juvenile prostitutes operate in the city — in sharp contrast to the police department's estimate of only 90.

The Gazette also quoted Marie Dumas of the Metropolitan Montreal Social Service Centre, who produced statistics on the "sexual and physical abuse" of young people. Among the "abuses" cited were "prostitution, exhibitionism, incest, sodomy and general pedophilia." According to *The Gazette*, the Youth Protection Office received more than 25,000 complaints of abuse in 1979.

One of journalist David Johnston's principal "discoveries" was the existence of gay juvenile hustling, which Johnston claimed was "a new form of prostitution" growing at a faster rate than heterosexual prostitution amongst girls. Included in the list of places where "juvenile prostitution flourishes" were Dominion Square, Parc Lafontaine and Central Station, all popular cruising and hustling areas for gay men.

The issue of gay juvenile prostitution is far from new, gay social worker Kamal Fahmi told *TBP*. It first became an issue in May 1979 when Michel Bleau, advisor to the Justice Ministry's Youth Protection Committee (YPC), undertook a major review of the problems confronting young people.

Following Bleau's study, a working group of 24 professionals began a detailed investigation of juvenile prostitution, and in April 1980 released the 75-page report which was to become the basis of *The Gazette's* later exposé.

In September 1980, on the heels of that report, a committee composed of youth protection and social services representatives and members of the city's gay community was set up to investigate further the specific issue of gay juvenile prostitution. The gay representatives were psychologist and writer Alain Bouchard, social worker Kamal Fahmi and activist Claude Beaulieu. According to Fahmi, most of the committee members were gay, and included two ex-hustlers.

The committee will probably issue a lengthy report to the Justice Ministry sometime this fall, covering the political, psychological and sociological aspects of gay juvenile prostitution.

A number of recommendations have been advanced by these various reports. Among those which "make sense," according to a *Gazette* editorial, are:

- the establishment of a hostel for young prostitutes in the downtown core staffed by young people, including "reformed prostitutes",
- the introduction of positive sex education courses in schools, which should include how relationships "can be established independently of sex, whether heterosexual or homosexual", and

● the re-establishment of police youth squads.

Fahmi feels one of the major problems is the fact that social service agencies do not know what to do with gay hustlers. "They are often treated very inhumanely, and are sometimes put in detention centres, which is just crazy," he told *TBP*. "We really need something

in the community to help hustlers."

Civic officials and police apparently do not share this view. Following *The Gazette's* exposé, city police arrested a number of young gay male hustlers in Park Lafontaine and other popular cruising areas. And mayors Jean Drapeau of Montreal and Art Eggleton of Toronto, following a day-long

meeting July 31, said they would lobby Ottawa to "beef up" the Criminal Code to combat prostitution in their cities.

Both agreed that no special municipal bylaws were necessary to deal with gay prostitution, as long as the federal government "helps out" with changes to the Criminal Code.

Stuart Russell □

ANALYSIS

Hustlers, hookers, swingers and "sexual revolutionaries"

Making allies among indecent activists

Larry, a young gay man, was picked up by Vancouver police on the corner of Davie and Jervis one evening in late August. They handcuffed him, threw him into the back of an empty van and drove around the warehouse district with Larry bouncing around in the back until he was thoroughly bruised. He was locked up for the night, charged with indecent exposure.

Reports of police abuse and harassment of gay men have been drifting around North American urban gay ghettos for the last ten years. But Larry, and other young men and women like him — gay and straight — are members of another sexual minority. They survive by exchanging sex for money; they're hookers and hustlers.

Rob Joyce works as an employment counsellor at Senator House, a Vancouver social service project aimed at rehabilitating people like Larry and his friends on the streets. Joyce calls Larry's experience "commonplace." He speculates that police are frustrated in dealing with hookers and hustlers because, in most cases, they can't lay charges against them. So they resort to harassment instead. It's a story with a familiar ring to it in the gay community.

While there are many differences between gay people and prostitutes of whatever sexual orientation, they have a lot of common experiences with the law and its enforcers. An apparent increase in the practice of prosecuting victimless sex-related "crimes" invites a closer look at how and why gay people, prostitutes and related minorities are viewed and used by the police.

Such groups are certainly bolstering arrest statistics these days. And, it's easy to assume, police budgets. Prostitutes, homosexuals, swingers — they don't enjoy a lot of public understanding or support. They're vulnerable targets for law-and-order clean-up campaigns that provide excellent public relations material for police forces and city governments.

Not only are the media marshaled to create a climate that favours increased police power to curb moral decay, but the arrest statistics can be used to lobby legislators.

And no doubt these things all have a good effect on force morale. The police have very practical reasons, in addition to any philosophical considerations they might offer, for constituting whole classes of people as criminals for *who they are* rather than what they do. It is not illegal, much as the police might like it to be, to be a homosexual, a swinger or a prostitute.

Prostitution law: its evolution

Until 1972, when it was repealed, the Vagrancy Act was used to prosecute hookers. Hustlers were subject to less control because the law specified that offenders were female. A woman was considered a vagrant "if she could not give a good account of herself."

Although it was not illegal to buy or sell

sex, the police, in their war on prostitution, could still use anti-solicitation sections of the Criminal Code which prohibit *offering* to buy or sell sex.

In 1978, the anti-solicitation laws were refined by the Supreme Court of Canada so that soliciting had to be "pressing and persistent" to be illegal. This made it all the more difficult for police to prosecute prostitutes — before 1978 in Montreal, for example, police laid upwards of 500 prostitution-related charges a year. In 1979, the Montreal police made only 66 such arrests.

The use of bawdyhouse laws

With the bawdyhouse laws, police have hit upon a formula that works for gay men, hookers and swingers. And they're using it extensively, quite possibly to create the sense that the law is being enforced impartially. It is affecting hundreds of individuals in dozens of cities. In many of these cases, people were charged for acts of indecency as well as for prostitution-related offences. That's the same part of the bawdyhouse law that has been used in raids on gay baths in Toronto, Montreal, Ottawa and Edmonton.

The fact that bawdyhouse laws forbid not only prostitution but (undefined) indecent acts creates confusion that the police and media have exploited. For example, the headline that appeared on *The Toronto Sun's* first story about Toronto's recent bath raids read "Gay raids sparked by boys-for-hire ring?" No prostitution charges have ever been laid in connection with the February raids, but the impression that there is a connection works to isolate gays and prostitutes both from each other and from the wider community.

The police try to use their statistics and sensationalized reports like the *Sun's* to help tailor legislation to their liking.

In July 1967 *The Globe and Mail* quoted the statement of a senior officer of the Toronto force: "police don't agree with recent legislation in Britain making homosexual acts in private no longer an offence. Much crime in Metro can be traced to sexual deviation," the officer said, noting that "four deviates (three men and a woman) have been murdered here in the last year."

Later that year, in December, *The Toronto Star* quoted former Calgary Police Chief Ken McIver as criticizing the proposed amendment to the Criminal Code of Canada (legalizing homosexual acts between consenting adults in private) because it "would represent a decay in ... society." McIver described homosexual practice as "a horrible, vicious and terrible thing."

In September 1968, the annual convention of the Canadian Association of Chiefs of Police (CACP) "took a firm stand against easing the law regarding homosexuality on the grounds that it leads to depravity, blackmail, robbery and murder."

The CACP met in June 1980, under

the presidency of former Vancouver police chief Don Winterton. Winterton and Toronto's Jack Ackroyd, who was then Chairman of the Association's Law Amendments Committee, told *The Star* "police chiefs want the federal government to introduce legislation that would empower police to charge women found soliciting men in public places." The same convention decided to fight to retain gross indecency laws.

Not content to operate politically at the federal level, police have prevailed upon local governments in at least two Canadian cities to enact bylaws designed to curb prostitution. A law was passed in Montreal in May 1980 which prohibits "remaining in a public place for the purposes of prostitution or to approach another person for the same purposes in such places." *The Montreal Gazette* editorialized, "It still leaves it to police officers to decide whether or not a person is 'in a public place for the purpose of prostitution'... The Supreme Court ruled that solicitation for prostitution must be 'pressing and persistent' to be an offence. The city should stop trying to circumvent that ruling by tinkering with its own anti-prostitution bylaw.... It should simply enforce the law against harassment, whether by prostitutes or by men who bother women."

Calgary passed its bylaw in June 1981 prohibiting use of the public streets "by those approaching or being approached by others for the purpose of prostitution." *The Vancouver Sun*, also referring to the 1978 Supreme Court decision, described Calgary's action as passing "an ordinance denying to a class of people who have broken no laws the right to be in a public place, the right to freedom of assembly, and the right to equality before the law."

"It does not matter much," they go on to say, "what class of people they are, because if such a prohibition can be applied to prostitutes who are not actually breaking the law, it can be applied just as easily to any other law-abiding citizens whose habits and behaviour do not meet with the approval of the council of the day."

According to the *Globe and Mail*, since the Calgary bylaw was passed, 31 women and 10 men have been charged.

Harry Midgely, president of the Alberta Human Rights and Civil Liberties Association, described Montreal's and Calgary's bylaws as "a fairly easy, cheap way for city council to restore their standing with the public by coming down on morality. He added that "long experience suggests none of these remedies achieves anything. They only increase opportunities for officials and police to restrict the activities of private citizens. It is a regrettable trend."

It's clear why Toronto's Right to Privacy Committee (defenders of the accused in the bath raids) has decided to call for the repeal of the bawdyhouse law in its entirety, not just the section referring to "indecent acts."

Chris Bearchell □

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Gay rights ordinance and local newspaper under attack

Cops, city official fire legal salvo

SAN FRANCISCO — This city's Police Officers Association (POA) has filed a \$20-million libel suit against a local gay newspaper, the *Bay Area Reporter* (BAR), following reports in its May 21 issue of extensive police brutality.

Over the last six months BAR has given prominent coverage to an attempt by gay city supervisor Harry Britt to establish a civilian review board which would consider charges of police misconduct (TBP, September.) The POA has begun a massive mailing and lobbying campaign to defeat Britt's legislative proposals on the question.

At a press conference announcing the libel suit, POA president Bob Barry described the police review plan as a "conspiracy of the radical left." Britt's measures have received wide support from establishment groups like the Bar Association and the Human Rights Commission, as well as from ethnic, gay, feminist and left communities in the city.

In another San Francisco battle, City

Attorney George Agnost has come under attack for challenging the constitutionality of the city's gay rights ordinance. The issue arose when a former director of San Francisco's Performing Arts Complex, Michael Raines, filed a \$1,000,000 punitive damages suit against the trustees of the city commission administering the complex. Raines charged that he was fired because he was gay.

In preparing a defence for the city, Agnost chose to argue that the enforcement provisions of the ordinance were unconstitutional. Local gay and lesbian groups, as well as a number of members of the city's Board of Supervisors, have questioned the appropriateness of this action. Supervisor Carol Ruth Silver, who introduced the ordinance with the late supervisor Harvey Milk in 1978, issued a statement declaring that "There is no justification for a constitutional attack by the City Attorney on a local city ordinance. It is his job to uphold city ordinances on behalf of the city." □

the grounds of sexual orientation be made unlawful."

The letter went on to state, "We consider such attitudes and recommendations in direct contravention to all modern thinking on the subject of homosexuality, and would ask you to familiarize yourself with Norway's current legislation which protects lesbians and gay men against discrimination." □

Noted lesbian author and critic dies at 87

POCAHONTAS, ARKANSAS — The noted authority on lesbian literature, Jeanette Howard Foster, died here in a nursing home July 26 at the age of 87.

The author of *Sex Variant Women in Literature*, a landmark study of writings by and about lesbians, Foster was both a professional librarian and an English professor. She spent more than 30 years researching her book, often taking jobs which would give her access to rare lesbian works. When her book was completed in 1956, Foster could not find a commercial publisher and had to publish it herself. In 1976 it was reprinted by lesbian-owned Diana Press, and it is scheduled for republication in 1983 by Naiad Press, also lesbian-owned.

"Jeanette was one of the most important women for our movement who ever lived," Barbara Grier, herself an expert on lesbian literature, told Boston's *Gay Community News*. "*Sex Variant Women in Literature* is the cornerstone book in the lesbian literature canon." □

Gay and dyke Jews hold 6th annual meet

PHILADELPHIA — The Sixth International Conference of Gay and Lesbian Jews voted July 4 to support "a secure Jewish state in Israel and just treatment of Arabs, Jews and non-semitic peoples in the entire Middle East."

More than 200 lesbians and gay men attended the conference, where workshops dealt with such issues as the Holocaust, women's spirituality, Judaism and assimilation, and relationships with family and lovers.

"The diversity of Jewish experience was amazing," said one conference delegate. "We were people with all different identities as Jews, religious, secular, traditional and progressive, but all of us wanted to be 'out' as Jews, to each other and to the world." □

Royal forces sweep targets gay soldiers

LONDON — What is being described as "a terrific clampdown" on lesbians and gay men in the Royal Army, Navy and Air Force has opened up public questioning of anti-gay laws in the British armed forces.

The armed forces were exempted from the 1967 Sexual Offences Act, which decriminalized homosexual activity in Britain. Service personnel can face

court martial and dishonourable discharge for having gay sex.

Five women soldiers at the Wilton Park base in Buckinghamshire have just been cleared of charges of lesbianism after an investigation by military police. The women will still be discharged within the next three months, and a sixth is being transferred. Four male soldiers are facing court martial for homosexual offences at the Colchester Garrison, and dozens of soldiers are under investigation in the Gloucestershire Regiment based in West Germany. Two soldiers from the regiment were court-martialed in July and sentenced to six months imprisonment, and a third man was court-martialed last March.

A question prepared by the Campaign for Homosexual Equality's Law Reform Committee was asked in Parliament June 8 by the MP for Anglesey, Keith Best. The reply from the Ministry of Defence revealed that 272 men and 232 women had been discharged for homosexuality between 1976 and the end of 1980. Of these, 95 soldiers and 25 airmen spent time in military jails before discharge.

British newspapers *The Guardian*, *The Daily Telegraph* and *The Sun* all made the point that most of the charges would not have been possible under civilian law. □

NGTF reorganizes, moves to the left

NEW YORK — In a series of moves to revive its tarnished image and faltering programme, the largest gay and lesbian organization in the US, the National Gay Task Force (NGTF), has reorganized its directorship and added to its staff two prominent and respected activists, Mel Boozer and Charlotte Bunch.

Former NGTF co-director Charles Brydon quit the organization August 1, leaving Lucia Valeska as the sole executive officer. Brydon had been the primary focus of strong criticism from the gay press and gay Democratic clubs in New York and San Francisco. He had a



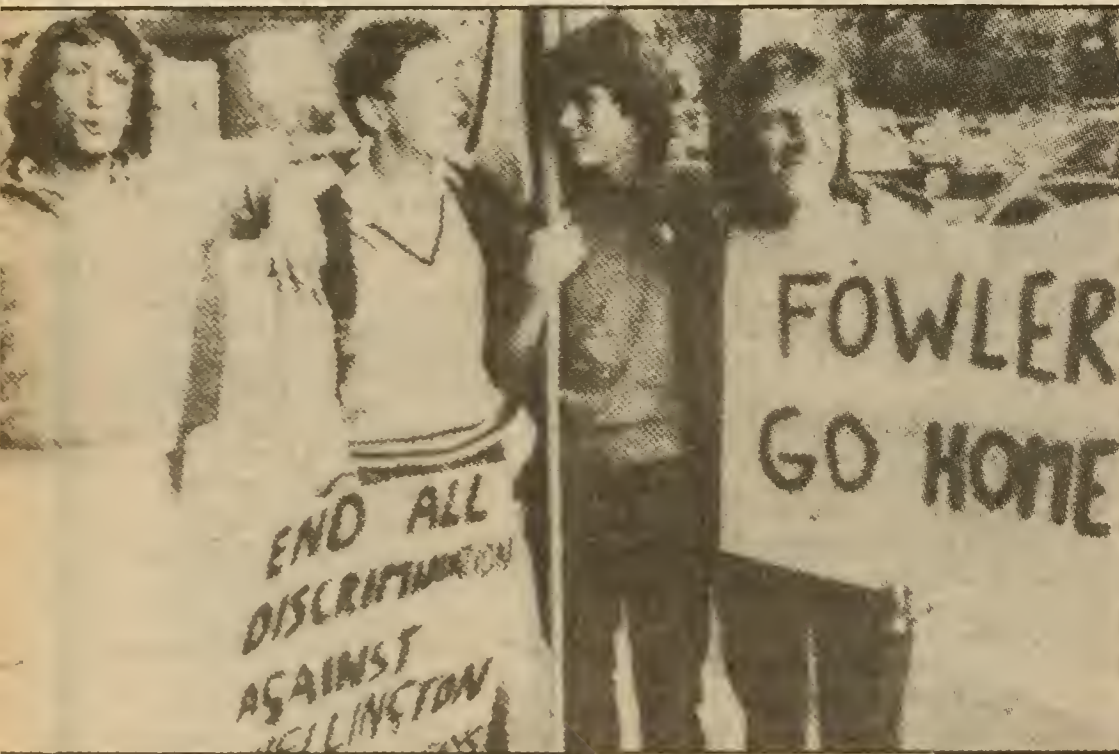
Charlotte Bunch and Mel Boozer: new NGTF appointments to revive a tarnished image

reputation for conservatism, and apparently clashed with the more progressive Valeska on matters of style and issues of policy.

Shortly after Brydon's departure, Valeska appointed well-known black gay activist Mel Boozer to the new position of NGTF director of civil rights advocacy. Boozer, past president of Washington DC's Gay Activist Alliance

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No sister of mine: Members of San Francisco's Solidarity demonstrate against Mayor Fowler

New Zealand mayor discovers anti-gay stand spoils sisterhood

SAN FRANCISCO — Sir Michael Fowler, mayor of Wellington, New Zealand, faced a picket of gay activists July 10 at a Chamber of Commerce dinner in his honour here.

Fowler, in America to negotiate a sister-city relationship between Wellington and San Francisco, ran afoul of New Zealand's lesbians and gays in 1980 when he opposed the right of the Wellington Lesbian Centre to advertise on city buses. In correspondence with the New Zealand National Gay Rights Coalition, Fowler said that city council would ban all advertising by lesbians and gay men on buses so as "to not encourage deviations from the norm."

The San Francisco picket was organized by the activist group Solidarity, which distributed leaflets entitled "Sister Cities with Bigotry?" Local gay

Democratic clubs endorsed the action and lobbied San Francisco Mayor Dianne Feinstein against establishing such an agreement. Gay supervisor Harry Britt raised the issue at a Board of Supervisors' meeting and asked that a letter be sent to the mayor urging her not to proceed with negotiations until the denial of lesbian and gay rights in New Zealand was remedied.

The New Zealand Minister of Works, the Right Honourable W Young, was confronted by Norwegian gays during a visit to their country earlier this year. A letter from Det Norske Forbundet AV 1948, the major Norwegian gay organization, pointed out that "gay men in New Zealand are subject to seven years imprisonment, and the recent Human Rights Commission Report has refused to recommend that discrimination on

and 1980 candidate for the Democratic Party's vice-presidential nomination, will represent the organization in matters involving the federal government and congressional legislation.

Valeska also appointed Charlotte Bunch, a leading figure in the feminist and lesbian communities, to the part-time position of NGTF women's programme consultant. This job will involve lobbying for gay and lesbian rights within the women's movement, and the development of educational materials on lesbians. □

California appoints first lesbian judge

SACRAMENTO — Governor Edmund "Jerry" Brown, in appointing Mary Carolyn Morgan to the San Francisco Municipal Court bench August 26, has created the state's first open lesbian judge.

Morgan, a 35-year-old lawyer previously engaged in private practice, has



Lesbian judge Mary Carolyn Morgan: "a deeply felt commitment to equal justice"

worked in the past with the US Department of Housing and Urban Development. She also teaches law at the New College School of Law and San Francisco State University.

The newly appointed judge has a reputation for involvement in progressive politics in the San Francisco Bay area, and received wide support from gay, feminist and left politicians and organizations. As well, she was endorsed by a number of mainstream politicians.

In a statement made upon her appointment, Morgan declared her desire "to bring to the bench not only my life experience and sensitivities as a lesbian, but also my deeply felt commitment to equal justice for everyone in our society."

Governor Brown had previously appointed two openly gay judges, both men, to the Los Angeles municipal court bench. □

Amnesty to debate gay prisoner issue

LUXEMBOURG — Amnesty International is compiling information on the imprisonment of lesbians and gay men in preparation for a debate over whether persons arrested for homosexual acts should be considered "prisoners of conscience."

Amnesty is an international organization which works for the freedom of men, women and children detained anywhere for their beliefs, colour, ethnic origin, religion or language, provided they have not advocated violence.

Debate on the question of supporting gay prisoners has been going on in the organization since the US chapter raised the issue in 1979. Ramon Hodel, of

Amnesty International in New York, said that the group presently "makes a distinction between persons arrested for distributing gay rights literature, a violation of free speech, and those charged with a sexual act like sodomy."

"A lot of people feel that (the proposed broader approach) would open a Pandora's box for people imprisoned for all sorts of things, adultery, prostitution, etc," he said. "The question that will be debated in 1982 is: are homosexual acts an expression of belief?"

Information has now been compiled on the execution of homosexuals in Iran, the imprisonment and expulsion of Cuban gays in 1980, and violations in Eastern Europe, particularly in Soviet-bloc countries. □

New attack on DC bar as Marines convicted

WASHINGTON, DC — Relations between this city's gay community and members of the US Marine Corps continued to deteriorate this summer, as three Marine Military Police (MP) officers pleaded guilty to assaulting two gay men on the night of July 29, and a local gay bar reported the second violent attack on its premises in as many months.

The three Marine MPs, Cody Coffman, Joseph Zuffelato and David Billingsley, appeared August 6 before Judge W Harris Grimsley in US Magistrate's Court. In a plea-bargaining deal, Coffman pleaded guilty to the charge of assault by striking, beating or wounding, and the other two to the lesser charge of simple assault. Coffman has also been charged with possession of a deadly weapon, but this charge was dropped in the deal.

All three Marine MPs had been participants in an unprovoked attack on Randy Watts and his roommate as the two walked home to their apartment near the Iwo Jima Memorial. An officer of the US Marine Corps has promised

that it will court martial the three when the criminal sentencing in the case is completed.

In another incident, owners of the Capitol Hill bar Equus reported that two unidentified Marines tossed bricks through their front windows July 23.

The window-breaking incident followed by less than a week the July 17 appearance in Washington Superior Court of two other Marines who pleaded guilty to a misdemeanor charge of destruction of property in a previous attack on the Equus. Both men had originally been charged with felonious destruction of property, but again the charges were reduced in plea bargaining. The two convicted Marines had thrown a tear-gas grenade and a smoke bomb June 13 into a Saturday night crowd at the bar. One bar patron who was missing a lung was taken to the hospital, and several others became ill and vomited. Property damage was significant.

The Equus bar has a history of difficulties with members of the nearby Marine barracks. In August of last year, more than 20 Marines stormed into the Equus and seriously injured a co-owner of the bar. □

European committee adopts rights draft

STRASBOURG — The Committee on Social and Health Questions of the Council of Europe has adopted a draft recommendation which could have far-reaching impact on the rights of lesbians and gay men in Europe.

The resolution calls for reform of legislation criminalizing homosexual acts between consenting adults in member states, the destruction of special lists of homosexuals, equality of treatment for homosexuals in employment, an end to compulsory medical attention to alter the sexual orientation of adults and the deletion of homosexuality from the international classification of diseases of

the World Health Organization.

The Council of Europe is made up of all western European countries except Finland. Although the resolution has a long way to go before it is approved by the full council, there is now a real possibility that gay rights will be enshrined in the European Convention of Human Rights.

In France, the socialist government of François Mitterand has already moved to prohibit the keeping of lists of known homosexuals by police, and homosexuals can no longer be excluded from certain types of employment. Mitterand has also instructed the French health ministry to disregard the classification of homosexuality as a disease. □

Brixton police raid Gay Noise house

LONDON — Police arrested four men "in connection with the Brixton riots" after a dawn raid June 30 on a Brixton gay household.

One man was charged with "possession of petrol with intent to destroy property in a way likely to endanger the life of another on April 11." All four men were refused access to lawyers, although three were released without charges.

Barry Prothero, the Gay Rights Officer for the National Council for Civil Liberties (NCCL), was held for two days before he was released. Prothero was a visitor in the house, and had been addressing the annual general meeting of the NCCL on the day in question.

Bruno D'Ianantou, who together with his two roommates is a member of the collective publishing the magazine *Gay Noise*, described what happened after police kicked down his door at 6:15 am. "About ten policemen in plain clothes and one policewoman in duty uniform went into all the rooms of the house. They turned the whole house upside down and read letters and address books, checked phone numbers and searched the pockets of our clothes."

Police harassment, which is common in the largely immigrant London suburb of Brixton, was one of the major causes for the anti-police riots last April. □

Socialist youth-meet ignores rights motion

VIENNA — The International Union of Socialist Youth (IUSY) meeting here June 3 to 5 failed to take a stand for gay rights.

A strong gay rights motion prepared by the Viennese gay group HOSI was to have appeared on the conference agenda, but was left off at the last minute. The Dutch gay organization COC also failed to have its gay rights motion discussed at the conference.

Kurt Krickler, International Secretary of HOSI, described the refusal to support gay rights as "really shocking." Krickler had been assured by Austrian Socialist Youth, the conference hosts, that the motion would appear on the agenda and would receive their "strongest support."

Through last-minute efforts by a number of delegates, a motion was finally tabled on the last day of the conference, too late to be discussed.

In spite of the setback, Krickler remained optimistic. "In two years the IUSY will hold its next conference and then discussion on gay rights should be finished within the socialist movement," he commented. □

New Kinsey study: back to biology?

NEW YORK — Contrary to popular wisdom and traditional theories, differences in sexual orientation are not caused by family life, according to a new Kinsey Institute for Sex Research study. Scheduled for release in late November, the report claims that "Homosexuality may arise from a biological precursor that parents cannot control."

The Kinsey researchers, led by Dr Alan Bell of Indiana University, interviewed nearly 1,500 gay and straight people in the San Francisco area in 1969 and 1970, asking 200 questions about their childhood and teenage years. The report based on this research, *Sexual Preference: Its Development in Men and Women*, concludes that theories of the parents' role are "grossly exaggerated" and finds no evidence that a weak father and dominant mother are linked to gay male sexuality. Rather, the report maintains, homosexuality seems to be connected with "gender non-conformity" — young boys who prefer "girls' activities" and vice versa.

There is considerable journalistic speculation that the report will be heavily criticized by the gay community and professional sex researchers. Two problems with its method have already arisen. First, the report bases its findings upon the subject's memories of their childhoods without considering the reliability of such recollections. Secondly,

it employs a statistical method known as path analysis, which can explore the existing theses programmed into it but cannot arrive at new explanations. Thus, if the theories attributing homosexuality to parental influence are shown to be false, but sexual orientation is still found to be deeply ingrained and established at an early age, biological predispositions are offered as the explanation by the process of elimination.

Bell told the *New York Times* that "I expect the study to be condemned from both sides — by the radical gays for even looking into the subject and by the analysts who may say we're trying to print a glowing picture of homosexuality." Bell did not explain where this "glowing picture" could be found in the report.

In another study presented to the annual meeting of the American Psychological Association (APA) held last August in Los Angeles, a group of 31 scholars argued that homosexuality is no more related to mental illness or psychological problems than is heterosexuality. Differing from the Kinsey results, the APA research found that all sexual orientations were "biologically natural." "There is no evidence that homosexuality harms the family," the study concludes.

The Society for the Psychological Study of Social Issues endorsed the study at the APA meeting. □

Out in the

TV/Radio

□ **San Francisco's Gay Community: A Model for Toronto?** Five-part news short series on the gay community in San Francisco and what Toronto might learn from the way that city has adapted to its gay population. Mon: overview of gay impact on daily life in San Francisco. Tues: gays in politics, looking at the election of Supervisor Harvey Milk, his assassination, the election of Harry Britt, and the consequences of gay involvement at city hall. Wed: gays and the police, San Francisco's innovations in liaison and recruitment, with Toronto Police Chief Jack Ackroyd commenting on these arrangements. Thurs: gays in education, liaison with the school board, input into curriculum, and the Gay Speakers' Bureau. Fri: community standards of tolerance, with comparisons of Toronto and San Francisco. Citypulse News, CITY-TV at 6:25 pm and 10:50 pm. Oct 5-9. Info: 867-7979.

Stage

□ **Bremen Coffee.** Theatre Autumn Leaf presents a 1972 play by movie director R W Fassbinder, based on a true incident that seems reminiscent of *Arsenic and Old Lace*. The other half of the double bill is *Sotoba Komachi* by Yukio Mishima, an adaptation of a traditional Japanese *Noh* play. Tues to Sat at 8:30 pm; Fri midnight; Sun at 2:30 pm. Through Sept 27. Theatre Centre, 666 King St W. 862-0659.

□ **Camille.** A play that combines history, drama and opera in an extraordinary theatrical mélange. The writer Alexandre Dumas and his love for the courtesan Marie Duplessis are the source for all levels of the plot. Among the more interesting characters are a gay servant and an Oscar Wildean bon vivant; the characterization of the latter makes some points about the acceptance of gays in nineteenth-century French social circles. In repertory with other productions at the Shaw Festival, Niagara-on-the-Lake. 468-3201 (Toronto line). Through October 3. (Reviewed this issue.)

□ **St Joan.** George Bernard Shaw's witty retelling of the Joan of Arc story is influenced in part by the author's feminist beliefs. In repertory with other productions at the Shaw Festival, Niagara-on-the-Lake. 468-3201 (Toronto line). Through October 4.

□ **National Tap Dance Company of Canada.** Those with a passion for patent leather and buckles should skip down to the St Lawrence Centre for this dance company's one-night-only workshop performance, featuring new works and the group's signature piece, the Brandenburg Concerto, done in New York in June to wild acclaim. Tickets \$7.50 and \$5. 366-7723. Fri, Oct 9, 8 pm.

□ **Pemmican and Cold Duck.** A new play by Ray Singer that deals with the sex roles and mores of the middle-aged. Presented by the New Drama Centre. Oct 22-31, Thurs-Sat, 7:30 pm. Palmerston Library Theatre, 560 Palmerston Ave. 463-4279.

□ **Cavafy or the Veils of Desire.** The new work by Buddies in Bad Times Theatre, a fantasy based on the life and works of gay poet C P Cavafy, who lived in Alexandria during the early part of this century. At a period when homosexuals were called "inverts," Cavafy lived according to a philosophy that taught that love could be found anywhere — in a brothel, a tavern or on a street corner. Would that various members of the right could be so persuaded. Devised and directed by Sky Gilbert. Oct 22-Nov 1, Thurs-Sun, 8:30 pm; Sun, 2:30 pm. Nov 3-Nov 6, 10:30 pm. Theatre Centre, 666 King St W. 862-0659.

□ **José Limón Dance Company.** Performances by one of the two senior modern dance companies in the US, which continues to flourish despite the death of its director and principal choreographer José Limón in 1972. Limón brought new stature to male dancing by downplaying what he saw as "sissy" or gay connections and stressing power and a strenuous fall and recovery technique. Currently directed by Carla Maxwell. First company performing in the popular Dance! series. Ryerson Theatre. Box office 363-5437. Tues, Oct 27 to Sat, Oct 31.

□ **Let My People Come.** A musical about sex, including some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs 9 pm; Fri-Sat 8 and 11 pm. 598-3013. Unlimited run.

□ **Tamara.** A fascinating exercise in theatre, in which the audience follows whichever of the ten characters it wants to through historic Strachan House. Lesbianism is one of the underlying themes of the play. Strachan House, Trinity-Bellwoods Park, 790 Queen St W. Tues-Sat 8 pm; Wed, Sat and Sun matinees 2 pm. 363-6401. Through October.

Cinema

Current

□ **Lili Marleen.** Dir: R W Fassbinder. With Hanna Schygulla, Giancarlo Giannini. Fine Arts, 2492 Yonge. 487-4548.

□ **La Cage aux Folles I.** Dir: Eduardo Molinaro. With Ugo Tognazzi and Michel Serrault. Uptown Backstage. 922-3113.



photo: Thomas Victor

Noted US author Susan Sontag will be among the many writers in attendance at a four-day international congress to be held in Toronto in aid of Amnesty International. The congress has been designed by its organizers to be a series of public discussions of the writer's role on such issues as censorship, propaganda and political exile, and will include writers from the Americas, Europe, Asia and Africa. Among those attending: Alan Sillitoe, Phyllis Webb, Jacobo Timerman, Allen Ginsberg, Margaret Atwood and many more. At the Ontario Institute for Studies in Education, 252 Bloor St W, Oct 1-4. Sontag and Timerman will read at Convocation Hall, U of T, at 8 pm, Fri, Oct 2; Ginsberg at Harbourfront, Sun, Oct 4 at 2 pm. On Sat, Oct 3 at 8 pm there will be a theatrical evening at OISE consisting of dramatic readings by Canadian actors of works by imprisoned writers. Winnipeg lesbian singer Heather Bishop will be featured in concert at Convocation Hall at 8 pm, Sun, Oct 4. Three-day passes are available for \$35 (\$25 students) from bookstores around the city. Individual passes are also available. Call 978-3148 or 977-8444 for further information.

□ **Mommy Dearest.** Dir: Frank Perry. A broad-shouldered Faye Dunaway plays Joan Crawford in an adaptation of the notoriously seedy exposé of the tenacious star's private life. Crawford's beastliness makes Baby Jane's sister look as innocuous as Julie Andrews at a bake sale. Should be fun. Opens Sept 24. Theatre to be announced.

Repertory

□ **La Bohème (1926).** Dir: King Vidor. With Lillian Gish. A silent film classic based on the sentimental story of the consumptive seamstress Mimi in turn-of-the-century Bohemian Paris. The film belongs to Gish. Costumes by Erté. Score composed by local musician Alexander Inglis. Reg Hartt's series at Palmerston Library Theatre, 560 Palmerston Ave. \$3. Sun, Sept 27 at 8 pm.

□ **The Conformist (1970).** Dir: Bernardo Bertolucci. With Jean-Louis Trintignant, Dominique Sanda. Careful camera work and lighting typify the mood of this story of a repressed homosexual who assists fascist terrorists to exorcise his own guilt. During a sultry lesbian dance scene, he confronts in his conformity his loss of self, and begins to realize his own homosexuality. Ontario Film Theatre at the Ontario Science Centre, 770 Don Mills Rd. \$2. Phone 429-4100. Wed, Sept 30 at 7:30 pm.

□ **Not a Love Story: A Film About Pornography.** National Film Board documentary directed by Bonnie Klein and Anne Hender-

son. Klein and Linda Lee Tracy, a Montreal stripper, set out to explore the world of pornography. Interviews with people working in the porn trade and feminists opposed to pornography. Film manages to deplore and sensationalize at the same time. Premiere at Toronto's Festival of Festivals a controversial test case of Ontario Censor Board's willingness to exempt films for special showings. First of a series of public screenings across the country. Tues, Oct 6. Info: NFB office at 369-4092.



Not a Love Story: a test case for the Ontario Censor Board that manages "to deplore and sensationalize at the same time."

photo: Burke Campbell



Buddies in Bad Times' Sky Gilbert: a new piece based on life of Cavafy

City October

□ **Right Out of History** (1980). Dir: Johanna Demetrakas. A documentary following the construction of Judy Chicago's *The Dinner Party*. The painstaking process undertaken by hundreds of artists and friends (mostly women) in creating the piece, and the discoveries they made about the relations of women to art, make this film as strong a statement on collective creation as the finished piece itself. The Funnel, 507 King St E. \$3. Phone 364-7003. Sat, Oct 24 at 8 pm and 10 pm.

□ **Kenneth Anger Retrospective**. Since his early teens, Kenneth Anger has been a filmmaker of such technical and visual sophistication that he has earned respect as one of the most important of the early American avant-garde artists. These dreams and "Magick" allegories depict homoerotic fantasies, pop culture and fetishes — from glitter to leather — as mythopoetic rites. Anger will be present at two screenings of his most ground-breaking works. Among these: *Inauguration of the Pleasure Dome* (1954), *Scorpio Rising* (1963), *Kustom Kar Kommandos* (1964), and his latest, never before shown in Toronto, *Lucifer Rising*. The Funnel, 507 King St E. 364-7003. \$3. Fri, Oct 30 and Sat, Oct 31 at 8 pm.

Art

□ **Prints at Graphics International**. Botanical linocuts by Henry Evans, a noted West-Coast printmaker. Open house Sept 26/27, 2-6 pm, thereafter by appointment. Also, new works by seven Quebec printmakers, not shown in Toronto before. Open house Oct 31/Nov 1, 2-6 pm, thereafter by appointment. 97 Winchester St, Cabbagetown. Phone 923-5513.

□ **ChromaZone**. A new co-op gallery opens with show of the organizing artists, along with five invited artists. Includes Brian Burnett, Rae Johnson, Oliver Girling, Stephen Niblock, Andy Fabo. Opening Sept 15, 8 pm. Through Oct 3. 320 Spadina Ave.

□ **Passion and Art**. Mixed-media visual arts exhibition organized around theme of passion — high emotion and varied erotica. Ten artists showing works of photography, oil on canvas, pencil and ink drawings and sculpture. Featuring gay photographer Richard Plowright. Through Sat Oct 3. The Saxe Gallery, 100 Simcoe St. Tues-Sat 11 am-6 pm. 593-1929. Also featuring special evening performances with actors, dancers, musicians and epicurean delights. Sept 17 to Sept 26 at 8:30pm. Includes 3 dance pieces (Grey Lipstick, Enders, Danvers) with Murray Darroch and Phyllis White, 3 music pieces and a theatrical performance plus food supplied by Orlando Charcuterie. \$15. Phone for reservations.

□ **Equal Time in Equal Space**. A community video art project about women's experience of incest. A co-production of the Los Angeles Women's Video Center and Ariadne: A Social Art Network. This presentation is sponsored by A Space, Women's Counselling, Referral and Education Centre and by University College Playhouse. Multiple screenings Oct 13-17. University College Playhouse, 79A St George St. \$3 regular admission, \$10 contributing admission. Call 978-6307 or 978-6638 for further information and reservations. Some screenings open only to women.

Music

□ **June Millington Concert**. Millington's guitar work, singing and songwriting with groups such as Fanny, Isis and Cris Williamson have gained her a leading reputation in the women's music world. Her style is influenced by jazz, Latin music and funk and she performs both ballads and rock and roll. Backed by Carrie Barton. Brigantine Room at Harbourfront. Interpreted for the

hearing-impaired, wheelchair-accessible. Childcare provided. Tickets \$6, available in advance from Toronto Women's Bookstore, Harbourfront Box Office and BASS outlets. A Womynly Way Production. Thurs, Sept 24, 8 pm.

□ **Rough Trade**. Rock concert featuring the sultry singer of "High School Confidential," Carole Pope, with instrumental and vocal backup by Kevan Staples and the band. Everyone waits for these too-infrequent concerts. Massey Hall. Tickets from \$10.50 to \$8.50 available from BASS outlets (Call 698-2277) or at Massey Hall Box Office (call 363-7301). Fri, Sept 25 and Sat, Sept 26 at 9 pm.



Camille: Al Kozlik and Goldie Semple in the Shaw Festival production. Through October 3

Nightlife

Restaurants/Cafés

- **Crispins**. 64 Gerrard St E. 977-1919. Medium-priced restaurant.
- **Empire Diner**. 678 Yonge St. 967-3311. Restaurant and after-hours café.
- **Fare Exchange**. 4 Irwin Ave. 923-5924. Small neighbourhood café.
- **Hugo's**. 9 Imperial St (one block north of Davisville subway stop). 487-9233. Medium-priced French restaurant.
- **Lipstick**. 580 Parliament St. 922-6655. Café-bar with informal dining.
- **Neighbours**. 562 Church St. 924-1972. Medium-priced restaurant.
- **Pimblett's**. 249 Gerrard St E. 929-9525. English bistro with dinner menu.

Bars

- **The Albany Tavern**. 158 King St W. 364-1756. Large lounge, beverage room and patio.
- **The Barn**. 83 Granby St. 977-4702. Leather and western, casual stand-up bar and disco.
- **Boots at the Selby**. 592 Sherbourne St. 921-3142. Beverage room, large lounge, restaurant and hotel with 72 rooms.
- **Buddy's Backroom Bar**. 370 Church St. 977-9955. Casual stand-up bar.
- **Cameo Club**. 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- **Dudes**. 10 Bredalbane St (laneway behind Parkside Tavern). 923-6136. Small stand-up and after-hours bar and restaurant.
- **18 East**. 18 Eastern Ave. 368-4040. Leather and denim tavern, restaurant and hotel.
- **Eve's**. 336 Pape Ave. 463-1101. Licensed dance club for women. Fri and Sat only.
- **Katrina's**. 5 St Joseph St. 922-4118. Mixed restaurant and bar with live entertainment.
- **Les Cavaliers**. 418 Church St. 977-4702. Piano bar popular with older men.

□ **Parkside Tavern**. 530 Yonge St. 922-3844. Bar, dining room and men's beverage room. *On strike*.

□ **The Quest**. 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.

□ **St Charles Tavern**. 488 Yonge St. 925-5517. City's landmark straight-owned gay bar. *On strike*.

□ **Together**. 457 Church St. 923-3469. Bar, dining room for men and women.

Baths

□ **The Backdoor Gym and Sauna**. 12 1/2 Elm St (laneway west of Yonge St, 2 blocks south of Gerard St). 977-5997. Open 24 hours.

□ **The Barracks**. 56 Widmer St. 366-1292. Leather

and denim. Open 6 pm to 10 am during week and 24 hours on weekend.

□ **The Club**. 231 Mutual St. 977-4629. Open 24 hours.

□ **Roman's Health and Recreation Spa**. 742 Bay St. 598-2110. Open 24 hours.

Discos

- **Charly's**. 488 Yonge St. 925-5517. Men only. Fri and Sat 10 pm to 3:30 am. *On strike*.
- **Manatee**. 11A St Joseph St. 922-1898. Men only. Fri, Sat and Sun.
- **Stages**. 530 Yonge St. 928-0492. Mixed. Fri, Sat and Sun.

Community

Social/Political action

- **Association of Gay Electors (AGE)**. 730 Bathurst St. M5S 2R4.
- **Black and White Men Together**. Drawer C446, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. An interracial support group for men.

Rough Trade: Carole Pope and Kevan Staples in a long-awaited concert at Massey Hall, Sept 25 & 26



□ **Came Out Decades Ago (CODA)**. Box 6248, Stn A, M5W 1P6. For lesbians and gay men over 40.

□ **Coalition for Gay Rights in Ontario**. Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.

□ **Committee to Defend John Damien**. Box 608, Stn K, M4P 2H1. 925-6729.

□ **Families and Friends of Lesbians and Gays (FFLAG)**. 730 Bathurst St, M5S 2R4. 533-6824.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT)** — Toronto. Box 281, Stn A, Rexdale, ON M9W 5L3. 741-7223.

□ **Gay Academic Union**. 275 Broadview Ave, No 47, M4M 3H5. 469-4244.

□ **Gay Asians of Toronto**. Drawer R999, c/o The Body Politic, Box 7289, Stn A, M5W 1X9.

□ **Gay Community Appeal of Toronto**. Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising organization for gay and lesbian community projects.

□ **Gay Community Choir**. c/o Peter Schaffter, 346 Jarvis St, Apt 1, M4Y 2G6. 929-9251. Practice Mon 7:30 pm at Trinity United Church, 427 Bloor St W.

□ **Gay Community Dance Committee**. 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

□ **Gay Fathers of Toronto**. 730 Bathurst St, M5S 2R4. 532-2333 or 967-0430.

□ **Gay Mensans**. c/o Lisa Simkins, 32 Howard St, M4X 1J7. 925-5356.

□ **Gay Self-Defence Group**. Box 793, Stn Q, M4T 2N7. 960-5579. Organizes courses in self-defence in and outside of Toronto.

□ **Gays and Lesbians Against the Right Everywhere (GLARE)**. Box 793, Stn Q, M4T 2N7.

□ **Gays at University of Toronto (GAUT)**. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 978-4911.

□ **GEM Gay Community Outreach**. Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 274-5068.

□ **Lesbian and Gay History Group of Toronto**. Box 639, Stn A, M5W 1G2. 961-7338.

□ **Lesbian and Gay Pride Day Committee**. Box 793, Stn Q, M4T 2N7. Organizes annual end-of-June celebration.

□ **Lesbian and Gay Youth Toronto**. 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Fri, Sat 7 pm-10:30 pm.

□ **Lesbian Mothers' Defence Fund**. Box 38, Stn E, M6H 4E1. 465-6822.

□ **New Democratic Party Gay Caucus**. Box 792, Stn F, M4Y 2N7. 964-1049.

□ **Our True Colours**. c/o Drawer C515, The Body Politic, Box 7289, Stn A, M5W 1X9. Collective of gay and lesbian artists.

□ **Parents and Friends of Gays International**. 100 Maitland St, No 506, M4Y 1E2. Toronto chapter. Info: June Tattle at 961-3415.

□ **Potluck Suppers**. Box 6771, Stn A, M5W 1X5. Lesbian social group. 368-0355.

continued on page 24



Thurs/Sept 24

- **Court Appearance of Richmond St Found-ins.** All those charged with being found-ins in a common bawdyhouse during the raid on the Feb 5 raid on the Richmond St Health Spa will appear in court to set date for trial. Ctrm 22, Old City Hall, 9 am.
- **Teacher/Keeper Trial.** Provincial Court Judge Maurice Charles delivers his judgment in the case of Don Franco, accused of keeping a common bawdyhouse in his own home. Defence counsel Clayton Ruby and Crown Paul Culver. Out of Court 21, Old City Hall, 10 am.
- **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- **June Millington Concert.** See *Music*.

Fri/Sept 25

- **Court Appearance of Club Found-ins.** All those charged as found-ins in Feb 5 police raid on The Club Bath will appear in court to set date for trial, 7 months after charges were laid. Ctrm 22, Old City Hall, 9 am.
- **Gay Fathers of Toronto.** Regular meeting, 6:30 pm. Topic: The dignity of same-sex relationships — a discussion of Charles Silverstein's *Man to Man*. Info on location: 532-2333.
- **Weekend Houseboat Trip.** Out and Out Club event on Trent-Severn Waterway. Cost: \$55 (\$60 non-members) includes boat rental, food and transportation to Bobcaygeon area. Through Sun, Sept 27. Coordinator: Stu (921-6033).
- **Gays at U of T.** Regular meeting. International Student Centre, 33 St George St, 7:30 pm.
- **TAG Friday Night Group.** Evening of discussion for lesbians and gay men. 519 Church St Community Centre, 8 pm. Coming out group, open discussion group, women-only group and special topic group meet simultaneously. Info: 964-6600.
- **"Festival of Love."** Variety show, 8 pm. First event of weekend-long celebration of Metropolitan Community Church. 730 Bathurst St.
- **GEM Gay Community Outreach.** Licensed dance, 8:30 pm. Mississauga Unitarian Congregation Hall, 84 South Service Rd. Info: 274-5068.
- **Gays in Health Care.** Social gathering, 8 pm. Info on location: 920-1882 (Stephen) or 929-5901 (Lorna).
- **Rough Trade Concert.** See *Music*.
- **Demonstration against bawdyhouse laws.** Protest or celebrate, depending on the verdict of Judge Charles in Don Franco case, Sept 24. Corner of Yonge and Wellesley, 9:30 pm. Bring your friends. Organized by RTPC.

Sat/Sept 26

- **Demonstration against Positive Parents.** On sidewalk outside Stew Newton's jewelry store. Bring whistles, tambourines and friends. 1-3 pm, Yonge-Eglinton Centre. Initiated by GLARE.
- **Henry Evans Linocuts.** Open house at Graphics International. See *Art*. Through Sept 27.
- **Gay Asians of Toronto.** Discussion meeting. 519 Church St Community Centre, 2 pm.
- **"Festival of Love."** Second day of celebration at MCC, 730 Bathurst St. 2 pm: workshop on racism led by Rev Dolores Berry from MCC Baltimore. 3:30 pm: workshop on the Gifts of the Spirit led by Rev Troy Perry. 7 pm: worship service with guest preacher Rev Dolores Berry. 7:30 pm: dinner followed by licensed dance, \$10. Presentation of Certificates of Appreciation during dinner to individuals who have made outstanding contributions to gay community in last year. Limited seating — reserve well in advance. Tickets for dance only, info: 532-2333.
- **Rough Trade Concert.** See *Music*.
- **RTPC Dance.** Licensed, 9 pm-1 am. 519 Church St Community Centre.

Sun/Sept 27

- **Dignity/Toronto.** Worship followed by discussion meeting. Our Lady of Lourdes Church, Sherbourne St, 4 pm. Info: 960-3997.

- **"Festival of Love."** Special Sunday services. Dinner at 5:30 pm, singspiration at 7:10 and worship at 7:30. Guest preacher: Rev Troy Perry. 730 Bathurst St.
- **La Bohème.** Lillian Gish's film classic, 8 pm. See *Cinema*.

Mon/Sept 28

- **Police Complaints Bill Hearings.** Hearings continue today through Fri/Oct 2. Also Mon/Oct 5 to Fri/Oct 9. Committee Rm 1, Legislative Buildings, Queen's Park. Info: clerk A S Forsyth at 965-6834.



Rough Trade: Sept 25 & 26 at Massey Hall

- **Ryerson Gay Students.** Regular meeting, 6-7:30 pm. For location call Students' Union, 597-0723.
- **The Women's Group.** Regular meeting of support and consciousness-raising group for lesbians. 519 Church St Community Centre, 8 pm. Info: Rosemary Doughty at 923-2778.

Tues/Sept 29

- **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St Community Centre, 7:30 pm.

Wed/Sept 23

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Oct 1

- **Demonstrator's Trial.** Trial of Suzanne O'Callaghan, arrested at June 20 RTPC demo, charged with assaulting a police officer. 10 am, Ctrm 43, Old City Hall. Donations for costs: c/o Suzie Scott, Barrister, 11 Prince Arthur Ave, Toronto M5R 1B2.
- **TAG Coming Out Group.** Weekly meeting in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- **Canadian Gay Archives.** Open 7-10 pm. See Sept 24.
- **Phyllis Webb reads.** Canadian lesbian-feminist writer joins other writers in public reading at Harbourfront. Brigantine Room, at 8 pm. Part of "Writers and Human Rights" Conference. \$3 at BASS outlets or Harbourfront 869-8422.

Fri/Oct 2

- **Gays at U of T.** Speaker on proposed changes in the Human Rights Code. 7:30 pm, International Student Centre, 33 St George St.
- **The Writer and Human Rights.** Susan Sontag and Jacobo Timerman are just a few of the internationally-known writers appearing at a Gala Reading at Convocation Hall, U of T Campus at 8 pm. \$3 admission. Part of the "Writers and Human Rights" Congress. Info: 978-3148 or 977-8444.

Sat/Oct 3

- **Police/Community Relations.** A 4-day conference on "the community's responsibility." Major sessions with keynote speakers on such topics as Youth, the Media, Accountability of Police in Criminal Justice System, and Minorities. Workshops on topics such as Alternatives to Imprisonment, Public Opinion Research, Crime Prevention Programmes and the Hiring of Minorities. Downtown Holiday Inn. Sponsored by The Foundation for Police Community Relations and the Canadian Council of Christians and Jews. Pre-registration necessary. Info: 368-1895. Only one specific gay connection: see workshop Mon, Oct 5.
- **Out and Out Club Hike.** Through Devil's Glen Ravine (rough hiking), followed by barbeque at member's cottage. Transportation, food costs will be shared. Bring lunch, boots, rain gear. Leave 9 am from

- York Mills subway, south exit. Probably return late Sat night. Coordinator: Ian.
- **Lesbianism and the Writer's Experience in Canada.** Québécoise writer Nicole Brossard participates in a panel on Aesthetics and Feminism. Part of Conference on Women, Power and Consciousness. Rm 1016, New College, U of T, 3:30 pm. Registration fee. Info: M Wilson at 978-5404.

Sun/Oct 4

- **York Rainbow Society of the Deaf.** Regular meeting, 1 pm. 7:30 Bathurst St.
- **Allen Ginsberg Poetry Reading.** Gay American literary notable participates in an evening of readings with other international writers at Harbourfront. Brigantine Rm at 2 pm. \$3. Part of week-long "Writers and Human Rights" conference. Info: 978-3148 or 977-8444.
- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Sept 27.
- **Lesbian Potluck Supper.** Social evening in private home, 7 pm. Info: 368-0355.
- **Metropolitan Community Church.** Regular Sunday services. Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst.

Mon/Oct 5

- **Ryerson Gay Students.** Regular meeting, 6-7:30 pm. For location call Students' Union, 597-0723.
- **Police Complaints Bill Hearings.** See Sept 28.
- **Hiring of Gays on Police Force.** Larry Hughes discusses hiring of gays to San Francisco Police Department. Part of panel on "Hiring of Minorities" at Conference on Police/Community Relations. Downtown Holiday Inn. Pre-registration required. See Oct 3.
- **The Women's Group.** Regular meeting. See Sept 28.
- **San Francisco's Gay Community: A Model for Toronto?** CITY-TV news featurette at 6:25 pm and 10:50 pm, every night until Friday. See *TV/Radio*.

Tues/Oct 6

- **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St Community Centre, 7:30 pm.
- **GEM Gay Community Outreach.** Monthly meeting, 8 pm. Unitarian Hall, 84 South Service Rd, Port Credit. Info: Gayline West 274-5068.
- **Not a Love Story: A Film About Pornography.** See *Cinema*.
- **Spearhead Bar Night.** Social event at The Barn.



Sewell's return? Ward 6 by-election, Oct 19

- **Gays in Politics in San Francisco.** Part 2 of CITY-TV news short series. 6:25 pm and 10:50 pm. See *TV/Radio*.

Wed/Oct 7

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.
- **Gays and the Police in San Francisco.** Part 3 of CITY-TV news short series. 6:25 pm and 10:50 pm. See *TV/Radio*.

Thurs/Oct 8

- **Canadian Gay Archives.** Open 7-10 pm. See Sept 24.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 1.

ings-on from Thursday, September 24 to Saturday, October 31

- **Gay Fathers of Toronto.** 6:30 pm. Theme: "Lovers: the finding, care and feeding of; living with them and without them." Info on location: 532-2333.
- **Gay Mensans.** Social meeting, 7:30 pm. For location, phone Lisa at 925-5356.
- **NDP Gay Caucus.** Regular meeting, 8 pm. 519 Church St Community Centre.
- **Trident Bar Night.** Monthly social event at 18 East.
- **Gays in Education in San Francisco.** Fourth part of CITY-TV news series. 6:25 pm and 10:50 pm. See TV/Radio.

Fri/Oct 9

- **Gays at U of T.** Pub crawl. Meet at 7:30 at International Student Centre, 33 St George.
- **Community Tolerance.** Final part of CITY-TV series on the gay community in San Francisco. 6:25 pm and 10:50 pm. See TV/Radio.

Sat/Oct 10

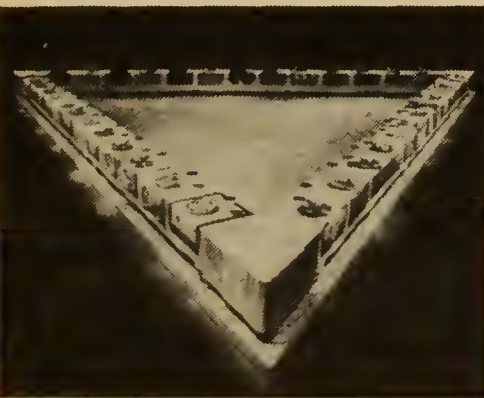
- **Gay Asians of Toronto.** Discussion meeting. 519 Church St Community Centre, 2 pm.

Sun/Oct 11

- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Sept 27.
- **Out and Out Club.** Celebrate Thanksgiving a day early with Bruce Trail hike followed by potluck Thanksgiving dinner at member's home. Members and friends should contact Martin (533-0970) before Sat for details.
- **Metropolitan Community Church.** Regular Sunday services. See Oct 4.

Mon/Oct 12

- **Toronto Organization of United Church Homosexuals.** General meeting, 7:30 pm. Info on location: 532-0911.
- **Ryerson Gay Students.** Regular meeting, 6-7:30 pm. For location call Students' Union, 597-0723.
- **The Women's Group.** Regular meeting. See Sept 28.
- **Right to Privacy Committee General Meeting.** 519 Church St Community Centre, 8 pm. Info: 368-4392.



Right Out of History: the creation of Chicago's Dinner Party, Funnel, Oct 24. See Film

Tues/Oct 13

- **Equal Time in Equal Space.** Through Oct 17. See Art.
- **Lesbian and Gay Youth Toronto.** Weekly meeting. 519 Church St Community Centre, 7:30 pm.
- **Integrity.** Holy Eucharist at Holy Trinity Church, Eaton Centre, 8 pm.
- **Bar Night at The Barn.** Proceeds to the RTPC Defence Fund. 83 Granby St.

Wed/Oct 14

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Oct 15

- **Canadian Gay Archives.** Open 7-10 pm. See Sept 24.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 1.
- **Lanyard Bar Night.** Another fund evening at 18 East.
- **Gay Academic Union.** Speaker: Eilert Frerichs, United Church chaplain to the University of Toronto on "Critique of Homosexual Reason: Towards a Theology of Gay Liberation." Sylvester Room of Graduate Student Union, 16 Bancroft St, 8 pm.

Fri/Oct 16

- **Gays at U of T.** Speaker on gay business. 7:30 pm, International Student Centre, 33 St George St. "How did you make your first dollar?"

Sat/Oct 17

- **Dykes in the Streets.** March for pride, power and visibility. Meet in park beside 519 Church St Centre, 2 pm. Women only please. Sponsored by LAR.

Sun/Oct 18

- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Sept 27.
- **Metropolitan Community Church.** Regular Sunday services. See Oct 4.
- **Families and Friends of Lesbians and Gays.** Regular meeting. 519 Church St Community Centre, 2 pm.



Kenneth Anger retrospective: The Funnel, Oct 30, including Kustom Kar Kommandos

Mon/Oct 19

- **Ryerson Gay Students.** Regular meeting, 6-7:30 pm. For location call Students' Union, 597-0723.
- **The Women's Group.** Regular meeting. See Sept 28.
- **Ward 6 By-election.** Voters in downtown Toronto go to the polls once again to fill aldermanic vacancy left by Dan Heap's election to Parliament. Former mayor John Sewell makes his attempt to return to city council with at least one person, unknown John Curtin, to beat. Results by 9 pm.

Tues/Oct 20

- **Lesbian and Gay Youth Toronto.** Weekly meeting. Tonight, a discussion on relationships with parents. 7:30 pm at the 519 Church St Community Centre.

Wed/Oct 21

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St, 8 pm.

Thurs/Oct 22

- **Canadian Gay Archives.** Open 7-10 pm. See Sept 24.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 1.
- **Cavafy or the Veils of Desire.** See Stage.
- **Pemmican and Cold Duck.** See Stage.

Fri/Oct 23

- **Gay Fathers of Toronto.** Regular meeting, 6:30 pm. Info on location: 532-2333. Theme: "Fathers' Fantasy Night and Fears."
- **Gays at U of T.** International Student Centre, 33 St George St, 7:30 pm. Licensed coffee house, beer and wine.

Sat/Oct 24

- **Gay Asians of Toronto.** Discussion meeting. 519 Church St Community Centre, 2 pm.

Sun/Oct 25

- **Out and Out Bike Trip.** From Avening to Kleinburg. Meet with bikes in front of Brewer's Retail opposite 519 Church St at 10 am. Bring lunch and rain gear. \$2 fee for non-members.

- **Lesbian Potluck Suppers.** Social evening in a private home, 7 pm. Info: 368-0355.
- **Dignity/Toronto.** Worship and discussion meeting, 4 pm. See Sept 27.
- **Metropolitan Community Church.** Prison Ministry Service, 7:10 pm. See Oct 4.

Mon/Oct 26

- **Political Economy of Gender in Education.** A conference on the relationships of both class and gender as lived experience. Contact Alison Griffith or Paul Olson, Sociology in Education, Ontario Institute for Studies in Education, Toronto M5S 1U6. Through Oct 30.
- **Ryerson Gay Students.** Regular meeting, 6-7:30 pm. For location call Students' Union, 597-0723.
- **The Women's Group.** Regular meeting. See Sept 28.
- **Self-Defence Demonstration.** Undecided



Mary Meigs: author of the season's lesbian publishing event, *Lily Briscoe: A Self-Portrait*

- **Mary Meigs in Toronto.** The author visits for 2 days to promote her new book *Lily Briscoe: A Self-Portrait*. The lesbian publishing event of the fall season, the new Talonbooks release is a memoir of the life of Quebec-based artist Mary Meigs, including an account of her relationship with novelist Marie-Claire Blais. Interviews and private reading. Info: 531-6444 after Oct 15.
- **Gays in Health Care.** Business meeting, 8:30 pm. 519 Church St Community Centre. Info: Stephen (920-1882) or Lorna (929-5901).

Fri/Oct 30

- **Women, Power and Consciousness.** A conference. Keynote speech by theorist and women's historian Sheila Rowbotham, 8 pm. Through Nov 1. Info and registration: Women's Studies Conference, New College, University of Toronto, 20 Willcocks St, Toronto M5S 1A1.
- **TAG Friday Night Discussion Group.** Info: 964-6600. See Sept 25.
- **Gays at U of T.** Speaker on (you guessed it) Hallowe'en and queerbashing. Bring David Carradine masks and judo suits. 7:30 pm, International Student Centre, 33 St George St.
- **Law Union of Ontario Annual Conference.** Two days of discussion. Keynote panel on topic of "Control of Police in a Democratic Society." Debates Rm of Hart House on U of T campus at 8 pm. Workshops on Sat, Oct 31 on "The Law and Theory of the Bathhouse." "Censorship and Control of the Arts" plus others on refugees, alternate practice and more. Registration fee. Info: Law Union 368-6974.
- **Kenneth Anger film retrospective.** 8 pm. See Cinema.

Sat/Oct 31

- **Law Union Conference.** Second day. See Oct 30.
- **Quebec Printmakers.** Open house at Graphics International. Through Nov 1. See Art.
- **RTPC Hallowe'en Dance.** Licensed. 519 Church St, 9 pm.
- **Kenneth Anger film retrospective.** 8 pm. See Cinema.
- **MCC Dance.** 730 Bathurst St, 9 pm. Cash bar. Call 532-2333 for further details.
- **Hallowe'en outside St Charles Tavern.** Annual queerbashing event in Toronto: bawling yahoos and curiosity seekers gather on Yonge St outside the St Charles to watch for drag queens, who rarely venture near area. Crowds were kept moving by police for first time in 1980. What will happen this year?



Halloween: 1980's "parade" - one queen.

Thurs/Oct 29

- **Canadian Gay Archives.** Open 7-10 pm. See Sept 24.
- **TAG Coming Out Group.** Weekly meeting, 8 pm. See Oct 1.

FOR MORE UP-TO-DATE INFO: CALL 923-GAYS WEEKLY
 Want to get your event listed? Send all information to:
 Out in the City, Box 7289, Stn A, Toronto M5W 1X9
 or call 977-6320. Deadline for the November
 issue: Wednesday, October 14

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Out in the City

continued from page 21

□ **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 977-6320 or 368-4392.

□ **RTPC Gay Street Patrol.** 730 Bathurst St, M5S 2R4. Volunteers welcome. Info: leave message for Dennis at 977-6320.

□ **Ryerson Gay Students.** c/o SURPI. Ryerson Polytechnical Institute, Rm A374, Jorgensen Hall, 380 Victoria St, M5B 1W7.

□ **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone-line: 967-0597 Wed and Thurs 6:30-8:30 pm.

□ **The Women's Group.** 519 Church St Community Centre. Info: Rosemary Doughty at 923-2778. Support and discussion group for lesbians.

□ **York Rainbow Society of the Deaf.** Box 671, Stn F, M4Y 2N6.

Health/Social services

□ **Gay Alcoholics Anonymous.** Answering service, 964-3962.

□ **Gay Community Services Centre.** 730 Bathurst St, M5S 2R4. 532-1826. Phone counselling, info and referral. Mon-Thurs: 7-10:30 pm. Fri-Sat: 7-11 pm.

□ **Gay Counselling Centre of Toronto.** Temporary location: 524 Bathurst St. 921-5807. Open Tues and Thurs 6:30-9:30 pm. Professional counselling clinic for lesbians and gay men. Call for appt or drop in. Volunteers needed. Mailing address: 730 Bathurst St, M5S 2R4.

□ **Hassle-Free Clinic — Men.** 556 Church St, second floor. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. Call ahead. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.

□ **Lesbian Organization of Toronto (LOOT).** Box 70, Stn F, M4Y 2L4. 960-3249. Phone-line: Tues 7:30-10:30 pm. Recorded message other times.

□ **RTPC Support Group.** Free counselling and support to those charged in bath raids. Info: Eugene Schoentag at 924-3282 or 967-0272.

□ **Sex Education Centre.** 44 St George St, Rm 25. 978-3977. Sex counselling for U of T campus. Gay and lesbian staff volunteers wanted. Applications at office.

□ **Toronto Area Gays (TAG).** Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Discussion groups, women's groups and coming out groups. Call Mon-Sat: 7 pm-10:30 pm.

□ **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9. Gay youth counselling and street work.

Professional

□ **Association of Gay Social Service Workers.** Box 182, Stn O, M4A 2N3.

□ **Gays in Health Care.** Box 5712, Stn A, M5W 1N8. 920-1882 (Stephen) or 929-5901 (Lorna). Includes nurses, physicians, medical students and psychologists.

□ **Ontario Gay Teachers' Caucus.** 730 Bathurst St, M5S 2R4. Info: Terry Phillips at 486-5742.

□ **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6.

Religious

□ **Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

□ **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9. 961-1707 or 487-7406. Pastoral ministry for gay and lesbian Anglicans and friends.

□ **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4. 532-2333. Christian church with special ministry to gay community.

□ **Toronto Organization of United Church Homosexuals (TOUCH).** Box 626, Stn Q, M4T 1L0.

New this issue:

□ **Lutherans Concerned.** Local chapter in process of forming. Support and fellowship for gay and lesbian Lutherans and their friends. Gay-positive information for the church at large. c/o David Townsend, 321 Bloor St W, Box 176, Toronto, M5S 1S5.

Sports

□ **Cabbagetown Group Softball League (CGSL).** Box 42, Stn L, M6E 4Y4.

□ **Judy Garland Memorial Bowling League.** Info: bulletin boards in Buddy's, 18 East, Dudes, The Barn or Boots.

□ **Out and Out Club.** c/o Drawer C322, The Body Politic, Box 7289, Stn A, M5W 1X9. 921-6947. Outdoor activities for gay people. Include phone number with enquiry.

□ **Riverdale Softball League.** c/o John Williamson, 40 Isabella St, No 305, M4Y 1N1. 924-4738.

□ **Women-Out-Doors.** Info: Ellen at 977-7670. Network of lesbians active in outdoor activities and skill-sharing: camping, canoeing, biking, orienteering and more.

Publications/Information

□ **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.

□ **The Body Politic.** Box 7289, Stn A, M5W 1X9. 977-6320. Monthly.

□ **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2. 977-6320.

□ **Gay Community Calendar.** Call 923-GAYS. Twenty-four-hour recorded message of weekly events in Toronto's gay community. To get information listed call 656-0372 between 7-10 pm Monday evenings.

□ **Glad Day Bookstore.** 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Hours: Mon-Wed, 10 am-6 pm; Thurs-Fri, 10 am-10 pm; Sat, 10 am-6 pm.

□ **Metro Community News.** 730 Bathurst St, M5S 2R4. 532-2333. Monthly.

□ **Rag Magazine.** Box 15, Adelaide St Stn, M5C 2H8. Monthly.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians. A complete listing is available from Women's Resource Centre, YWCA (see below).

□ **Broadside.** Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial lesbian contributions.

□ **Fireweed.** Box 279, Stn B, M5T 2W2. Feminist quarterly of politics and the arts.

□ **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-9 pm. Call ahead.

□ **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization with many lesbian members.

□ **Macphail House.** 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments. Lesbian-positive.

□ **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.

□ **Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Counselling and info. Self-defence courses.

□ **Times Change Women's Employment Centre.** 932 Bathurst St, M5R 3G5. 534-1161. Employment counselling, job search and career planning workshops.

□ **Toronto Women's Bookstore.** 85 Harbord St, M5S 1G4. 922-8744. Hours: Mon-Sat, 10:30 am-6 pm.

□ **Women for Survival.** 427 Bloor St W, M5S 1X7. Group concerned about nuclear proliferation and ecology.

□ **Women in Trades.** c/o Times Change, 932 Bathurst St, M5R 3G5. 534-1161.

□ **Women's Counselling, Referral and Education Centre (WCRC).** 348 College St, M5T 1S4. 924-0766. Therapy, counselling, referrals and info. Lesbian counsellors on staff.

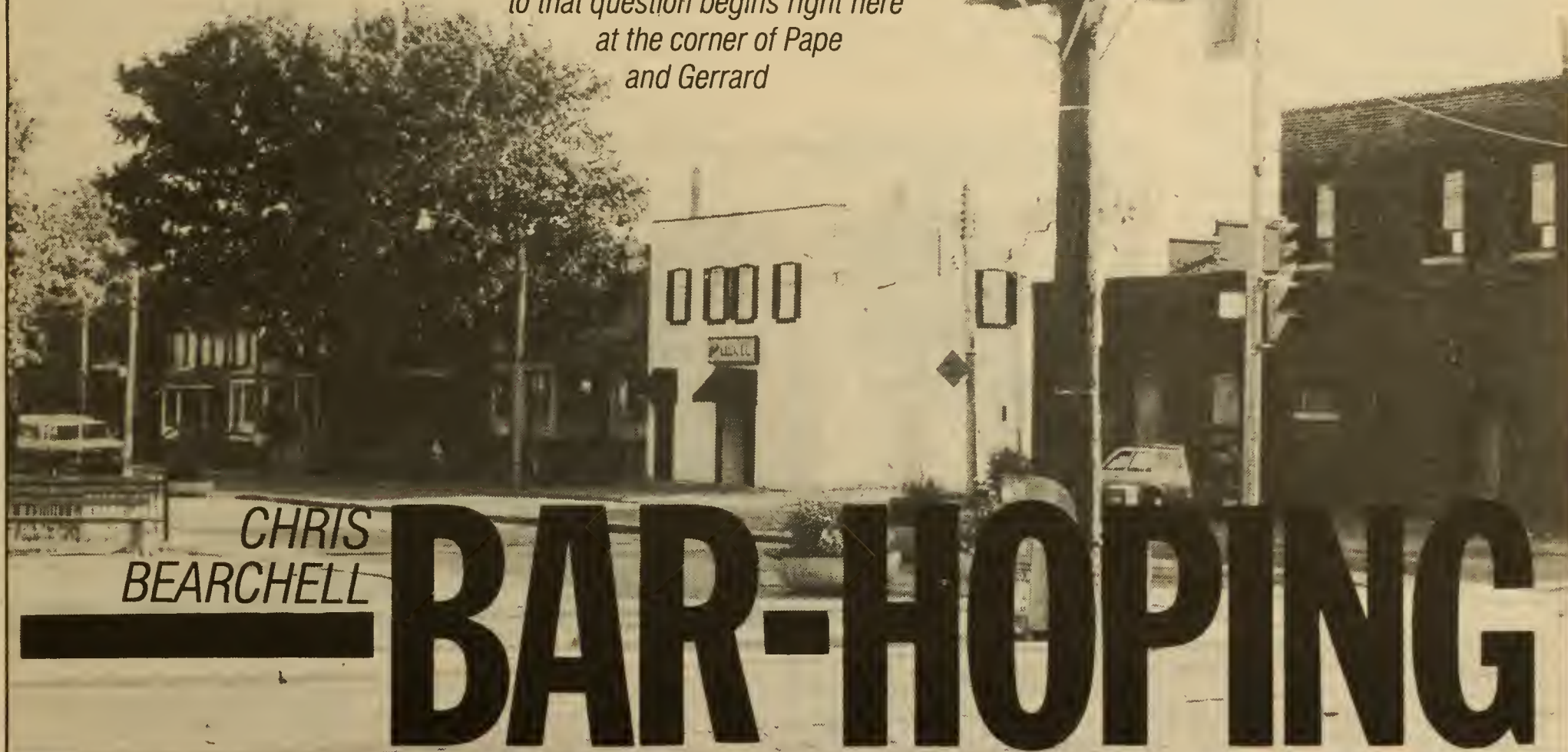
□ **Women's Resource Centre, OISE.** 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio and visual tapes for feminist research.

□ **Women's Resource Centre, YWCA.** 15 Birch Ave, M4V 1E1. 925-3137. Info on groups and services, including booklet *Women's Groups in Toronto and Vicinity*. Info and referral line: 925-1154. Legal clinic and lending library.

New this issue:

□ **Womynly Way Productions.** 849 College St. M6H 1A1. 532-7963. Production company committed to bringing concerts, dance and theatrical performances to city.

Just how tough is the struggle for
lesbian commercial success and social survival?
For a lot of women in Toronto, the answer
to that question begins right here
at the corner of Pape
and Gerrard



"Hey, wanna eat some pussy?" The question drifted from a second-floor window across the street. Four of us were standing at the moderately busy corner of Gerrard Street and Pape Avenue in the working-class neighbourhood of Toronto where I live. We'd just given up on Eve's, the lesbian bar nearby on Pape; it was unexpectedly closed, and we were trying to decide whether or not to head off to the city's only other lesbian club, The Cameo.

The comment from across the street was clearly meant for us. It was an all too unpleasant reminder that there are damn few safe or comfortable places for gay women in Toronto.

I associate that kind of harassment especially with that corner, though. When I first moved to Toronto seven years ago, the only lesbian bar I knew of was The Bluejay — in the same building that Eve's now occupies. In those days it was not uncommon to experience abuse or provocation in the neighbourhood.

Just to remind the hundreds of women (and handful of men) who passed through The Bluejay on a weekend that they were in for an underground experience, prospective customers had to make it past an unmarked door, the mandatory coat check, signs asserting management's right to throw anybody out, two Doberman pinschers and either one of the two owners, Patty or Robin, armed with a membership book. All that for entry to a long, smoke-filled room. The dance floor was a decent size, the music varied. The decor consisted of a sprinkling of arborite tables and candles in red glass jars. The wallpaper was gold and red plush.

Until 1975, when The Cameo Club opened a few blocks south on Queen Street, The Bluejay was for many lesbians the focus for the settling of softball disputes, celebrating birthdays, Halloween and New Year's Eve and launching (discreet) women's rock

bands. It was the place many a woman saw her first lesbian — other than the basketball coach, barracks mate, best friend, husband's secretary or fellow-camper into whose arms she first fell.

The Bluejay was important because it was an institution for many of us, its name a code word. "Didn't I see you at The Bluejay last weekend?" could be dropped into casual lunchroom conversation to get a reaction from the new, dykey-looking woman in accounting.

I confess to a strange mix of feelings when, in 1978, a woman I worked with dropped an open copy of *The Globe and Mail* on my desk one morning. The classified ad read: "Toronto's longest-running club for Homosexual women for sale. Good investment opportunity." Patty and Robin were not able to sell the place, and a few months later, in August, The Bluejay closed its doors permanently.

Lesbians and gay men in Toronto, like those in most other cities, have always found places to congregate — the odd downtown tavern, or beverage rooms in particular hotels both seedy and august. But it was only two decades ago that gay people in this city began to establish their own meeting places.



According to the Toronto Lesbian and Gay History Group, the first was Maison de Lys, located at 575 Yonge Street, in 1961. A year later it became The Music Room under the auspices of Richard Kerr and well-loved lesbian musician Sara Ellen Dunlop (whose death from cancer *TBP* reported in March 1978). The Music Room was destroyed by fire in 1966, but three years earlier Kerr and Dunlop had moved on to open The Melody Room, an after-hours club at 457 Church Street. Farther uptown on Prince Arthur Avenue, the Regency Room opened in 1964 and quickly became renowned for its drag shows. It was run by, and primarily for, gay women.

For the most part, these institutions served both men and women, but ten years after they first made their appearance in Toronto, gay bars began to segregate. The Club 511, in the basement at 511 Yonge Street (and, like the Regency, known for its drag shows), was the first to actively discourage the patronage of women. It charged them more to get in (and charged transvestites still more). Other male-oriented businesses began to practice similar policies — and at the same time, part of the lesbian population of Toronto began to discover organized feminism.

Feminism provided an alternative to, indeed an analysis of, the emerging, male-dominated gay movement. Lesbian-feminist activists were drawn in small numbers from gay liberation and the lesbian subculture, but mostly they came from the more educated, middle-class ranks of the women's liberation movement. They struggled to make a place for themselves in this movement, and over the years have been quite successful. They've created a gay-positive environment that has allowed a whole generation of women to "come out of the closet through the feminist movement."

One offshoot of this process was the development of lesbian separatism, a

theory that sees the interests of lesbians as distinct enough from those of both gay men and straight women to warrant struggling for a movement free of both (not to mention straight men). Other "radical feminists" have seen "feminism is the theory, lesbianism is the practice" as a rallying cry to recruit heterosexual women to their cause.

But to many of the women who find their way into the lesbian subculture, feminism has no more automatic meaning than it does to many traditional straight women. For these gay women, their lesbianism is a product of their sexual responses, not their politics. Separatism makes even less sense to some of them; having experienced the isolation of the closet and the social hostility toward homosexuality, they see straight women, friends, their families — even gay men — as potential sources of support and understanding in a world that presents too few such opportunities.

Drawn in black and white, these two camps make for cartoon characters. To the politicized lesbian, the denizens of The Bluejay or The Cameo Club are "bar dykes" who don't understand their oppression as women and are stubbornly refusing their place in the coming feminist revolution. To the bar dykes, the politicos are selfish, isolated radicals whose recklessness makes them dangerous. They want to change the world (or my favourite weekend club) to suit their own tastes without regard for the real people who have to live (or just socialize) in it.

It was at the beginning of this conflict in the early 70s that Robin and Patty started The Bluejay, and Lola Daoust, who now runs The Cameo Club, opened the Cameo's predecessor, The Gateways. Thus began Toronto's tradition of weekend-only lesbian clubs.

Weekend-only — two nights instead of the six or seven that gay men could count on if they wanted to go out for a drink. It's a testimony to lesbians'

relative lack of financial and political clout. There are fewer gay women than men and we have less money. We can't afford to patronize clubs as much as men can, so there are fewer places and fewer times for the lesbian subculture to gather and be nurtured. Many of the clubs that have opened have closed after a few weeks or months. It's no easy market to break into, to exploit — especially without an understanding of the community's dynamics.

I remember one attempt to compete with The Bluejay — a place called The Pussycat Club on Spadina Avenue. It opened and closed in 1975 before it was even licenced to sell liquor. Maybe the female strippers in male drag weren't enough of a draw. Or maybe the burly male bouncers served to discourage more than the rowdies from the rock club a few doors up the street.

Pat Edwards and her husband moved to Toronto from Jamaica in 1972, and seven years later bought 336 Pape Avenue, the building that once housed The Bluejay. After a year of trying to run it as a straight club (even the cops wondered why they'd bother to try changing it, they say) Pat reopened it as Déjà Vu, a lesbian club.

Déjà vu indeed. The arborite, the candles and the wallpaper were still there, and the crowd was pretty much the same. Edwards didn't try to change her weekend licence, either. "Let's put it this way," she says, "if it were a regular tavern we couldn't throw guys out." Men were only admitted when accompanied by a member.

It didn't last. "The ladies are fickle," says Pat Edwards, trying to explain it. "They were here one night and gone the next."

There are theories other than Pat Edwards' about why Déjà Vu didn't make it. Lola Daoust of The Cameo Club speculates that "whoever opens there won't make it because of the reputation left over from The Bluejay" — a place populated by a street-wise crowd, to put it politely. "No one who knew about the violence that went on there would ever go back," said a woman who once volunteered to fill in on the staff of Déjà Vu. "Four people were hospitalized the night I worked, including a black woman who was the victim of a racist attack. It was a matter

of really bad management, too, because the women who ran the place were terrified of the guy who owns it, and of the cops, so they couldn't control the crowd."

Déjà Vu also tried the raw sex approach — locking the door late in the evening for a strip routine, minus g-string, that left a number of feminists in the audience queasy. Some women responded enthusiastically indeed, but their enthusiasm was not enough to save the bar.

Déjà Vu was succeeded in April of

that "men's bars are busier, open six days a week, so their beer prices are lower and they don't have to charge a cover," Brenda's not anxious to go to more frequent hours. She has a full-time job as a dentist.

The Cameo Club, the only surviving contemporary of The Bluejay, is still going strong. The Cameo has come a long way toward creating a community spirit and context for its members and other regulars. But my first visit to its current Trinity Street location was like entering a time warp: it reminded me of



The Cameo Club, one devotee tells me, caters to a whole variety of women who would never have gone to Toronto's recently closed feminist bar. "And one thing's for sure," she says, "you wouldn't come here to read a newspaper."

this year by Eve's, under the management of Brenda Needham (who still hasn't changed the decor much) and the continued ownership of the Edwardses. Brenda had run another club, also called Eve's, at a different location, but dissolved the business after suffering a heart attack.

She opened the original Eve's because she was dissatisfied with The Cameo: "It was dingy." The current Eve's operates on a special occasion permit issued to the East Toronto Ladies Athletic League, a registered, non-profit corporation. Though she admits

one of the first gay bars I ever knew, a delightfully sleazy place (at least I thought so at the time) called Champagne Charlie's on Davie Street in Vancouver's West End. In 1973 it was very speakeasy: you entered an unmarked door, passed the scrutiny of someone behind a small, wire-covered window, surrendered two dollars and, at the sound of a buzzer, pushed quickly through another door. Beer was exchanged for beer tokens and you could dance all night with the dregs off Granville Street to the sound of the Pointer Sisters. Charlie's operated outside the

law, so was never concerned about things like overcrowding. I remember being particularly impressed by real dyke lumberjacks, complete with red necks and missing fingers.

The clientele at The Cameo isn't as colourful, but the look of the place, in a basement, with crooked decal letters spelling out its name on the door outside, is very reminiscent of Champagne Charlie's. On the walls around the dance floor there are silhouettes of women dancing on dayglo backgrounds — cameos — and there's a rotating mirrored ball, black lights, exposed pipes, and concrete walls painted flat black and embedded in places with mirror chips. On one wall hangs a poster proclaiming: "Every dog has his day, but the night belongs to us pussycats."

The Cameo is in its sixth year now. For the last five, owner Lola Daoust has been trying to get a tavern licence so she can be open six days a week. "I've had no luck," she says. "The inspectors come in, say everything is cool, and then say, 'But you've got to do this.' I do it, but they still don't give me the licence." The latest thing is a sprinkler system that would cost \$14,000. "Look, if I was a man or had money to slip you under the table," Lola said to one inspector, "I bet I'd get a licence." His reply: "Maybe."

Lola doesn't make money on The Cameo. She works all day with a delivery service, and the money generated by the club is put back into it. "I've got to hustle to make a buck," she says, "and I've had to borrow money to keep the place open — to cover my overhead, the rent on this place." There are nine staff who get paid according to how much work they do and how much the bar takes in on any given night.

Lola has her own style, and it's earned her a loyal core of members and customers. She deals with conflicts among them in a firm but usually good-natured way. "I've sat on some of them," she says, "but I try to distract them first." If she sees a fist waving in the air, she's likely to give the hand a good shake and ask its owner how she's doing. "I remember once it looked like a big fight might break out. I hollered, 'If you don't sit down, you're barred from the place!'" About 15 or 20 of them scattered back to their tables. It was the first time I ever had to raise my voice."

The club has been broken into a couple of times, too. Once a robbery was discovered just before opening time. Members scrambled to come up with a record player, made a trip to the beer store and waited patiently for the make-shift evening to get underway.

On Saturday night The Cameo is packed with a young crowd, and it is probably one of the liveliest places in Toronto. Rough Trade's Carole Pope, The Supremes and polka medlies all get an enthusiastic response on the dance floor. Men are welcome, though outnumbered about 75 to one; some of the staff sport 18 East t-shirts from the men's bar just around the corner. On Friday nights there's a cosy feeling within the smaller crowd, especially among members who get a dollar off the \$3 admission and can reserve tables if they're there to claim them by 9:30.

"This bar caters to a whole variety of women who wouldn't go to The Fly By Night (Toronto's recently closed feminist bar)," one regular explained. "There are a lot of 40- and 50-year-old dykes who come here — a lot of them have children. It's a whole different scene. There were a lot more middle-income women at The Fly. And one thing's for sure — you wouldn't come here to read a newspaper," she added, referring to

Vancouver's Quadra: fun and friendly

Vancouver's only lesbian (and lesbian-owned) bar, The Quadra, opened in July 1979. It operates five days a week from 8 pm until 2 am. With seating for 220, The Quadra is one of the largest gay bars in the city, and it regularly sees capacity crowds. The best nights are Wednesday, Friday and Saturday, although other nights also seemed quite fine to me.

On Wednesdays, The Quadra welcomes men. "It used to be a slow night," says Heather, one of the owner/managers, "and the girls like it; it was at the request of the clientele that we started a mixed night." Heather and her partner Suzann established The Quadra because "there were seven gay bars in this town and only one of them was patronized by women. And that bar had a real history of mistreatment of women, too." Fourteen women complained of having been beaten up by the management of the place in one six-month period. Heather had had her arm broken.

She and Suzann decided that enough was enough and began hunting for an already licensed building. "Getting a new bar licensed in Vancouver is almost impossible," said

Heather. She speculates that the strict interpretation of the liquor laws is a spin-off of an attempted police crackdown on prostitution.

Suzann is an experienced deejay who knew her way around the business. With good luck and some clever maneuvering the two women were on their way to owning The Quadra. But not before Heather did some quick negotiating for a loan. "We had nothing but a welfare cheque between us when we began," she explains, "but within six months we'd paid back the loan and the bar was paying for itself. It feels secure now. We've even considered opening up in other cities. But there are still moments of touch and go."

The Quadra has a good sound system, a reasonably large dance floor and two pool tables (with the typical exasperated players insisting they have unusual topography). The bar sponsors a softball team and from time to time boasts live entertainment like Teresa Trull, Valerie Bromfield, or the Toronto rock band Mama Quilla II.

The Quadra is a disco though, insists Heather, "it's not a coffeehouse or a political forum." She calls the community reaction

"split" and says that her customers can sit and talk politics at their tables all night, "but they have no business trying to impose their political ideas on the whole place." She's had complaints from feminist quarters, for instance, about a poster of a scantily clad woman whose face is hidden by a baseball cap. "I happen to like baseball players," Heather said. "They told me she looked like something out of Playboy. I asked what they thought of the weight-lifter (another set of posters). They said she was fine. But I took those pictures right out of Playboy. I wonder if they ever know what they're talking about."

There hadn't been a lesbian bar in Vancouver for almost six years when Suzann and Heather set up The Quadra. My visit found it a fun and friendly place. In no other lesbian bar could I imagine a waiter in black stockings, a baseball cap, provocatively unlaced vest, tennis shoes and a sequined jockstrap. On the back of her vest she'd taped an advertising message: "Remember — tomorrow is women-in-drag night." Her friends greeted her with squeals of delight and their enthusiasm was quite contagious.

The Quadra is open every night but Sunday and Monday. There is a \$2.00 cover charge Fridays and Saturdays. □

STAGE 212 HOTEL



"Strippers appeared at the Fly By Night, too — off duty, drinking and relaxing." For the only lesbian-controlled bar in Toronto ever to be open on weeknights, a location at the back of a burlesque palace proved to be a foundation of quicksand.



Historic home: Together, a new mixed bar catering to women, occupies the same building at 457 Church Street where Richard Kerr and Sara Ellen Dunlop opened the Melody Room in 1963
Weekend competition: On a Saturday night, the nondescript door of The Cameo Club draws a lively crowd; Eve's, formerly the Déjà Vu, tries to provides "classier" competition

the fact that The Fly sold Toronto's feminist paper, *Broadside*, from the bar.

Her companion chimed in, "Just listen to the difference between the music here and at the Fly — there it was all political feminist stuff." Coming over the sound system as she spoke was Paul Anka's "Having My Baby."

The Fly By Night, the only lesbian-controlled bar ever to be open six days a week in Toronto, closed on February 9, 1981. It had been open only a year and a half, operating on the licence of the Stage 212 on Dundas Street, a hotel and bar known primarily for striptease. Strippers appeared at the Fly, too — off duty, drinking and relaxing.

The Fly opened in the summer of 1979, and always had a distinctly feminist bent. It was even written up in a couple of the local dailies as "a new bar catering to women" — a facade it maintained in name only throughout its short lifespan. During the week it served a diverse crowd in a well-lit and comfortable atmosphere. It drew a primarily feminist crowd on the weekend, when everybody else went looking for places with dance floors. It was the only lesbian bar in town to rigorously exclude men.

It was the autonomous nature of the Fly By Night, and of its management, that provoked the wrath of Phil Stein, straight owner of the Yonge Street gay bar, The Quest, when he bought the Stage 212 in January 1981. Pat Murphy, a longtime spokeswoman for Toronto lesbians and the driving force behind The Fly, was managing the bar. She and Stein never hit it off.

"It was his whole attitude that was behind the dispute," she says. "We'd worked under the previous management for a year and a half. Stein came in and was an arrogant, chavinitic little man who didn't want women running their own bar and keeping men out." Stein insisted that what the women were doing was illegal, and one day simply gave them 15 minutes to get out.

A group of Fly By Night regulars approached the Right to Privacy Committee (which was just gearing up again in the wake of the bath raids) to ask the city's gay men to help get back at Stein by boycotting The Quest.

The RTPC was glad to take up the challenge; the matter of The Fly wasn't the only thing on which The Quest management had proven uncooperative. At first, the boycott seemed to be quite effective. Stein came forward prepared to make concessions: he'd let the RTPC circulate information and collect money in his bar. He also pointed out that the people who were really being hurt by the boycott were gay people — his waiters. But the damage done to The Fly could not be undone; Stein doesn't consider it a matter open to discussion. Pat Murphy says the boycott should continue. "He's one of our oppressors. The money in our community should be kept out of his hands."

Ironically, after the boycott began, a lot of The Quest's weeknight patrons were women. It was one of the only places to drink and dance during the week without having to pay a cover charge, and it was open to women. Members of Toronto's newest lesbian-feminist group, Lesbians Against the Right, resolved to go to The Quest and try to talk the bar dykes into supporting the boycott, but little seems to have come of the decision. The Fly is still sorely missed by loyal lesbian feminists and bar dykes alike.

But Toronto lesbians are no longer

without an alternative if they're looking for weeknight drinking or dancing. They can now gather at 457 Church Street, in a space once occupied by Tanks, a gay men's bar run by the same people who operate The Barn just down the street. Tanks failed as a men's bar, and so, a week after The Fly By Night closed, it was rechristened Sappho's, a lesbian bar — if still with a familiar World War II army look. Sappho's succumbed to an arsonist's blaze two weeks later, on March 1, but has since reopened (without the huge mural of a tank on one wall) as Together, a restaurant and bar catering to women and men. It's a place to dine, drink, dance and meet women — or at least watch them. I'm told it's not that "cruisy" for men, whatever that means. From the women I asked, it gets top marks. There's a friendly atmosphere in the bar and a reasonable menu in the restaurant.

There's an irony here, though, too. A few years ago The Barn was called Jojo's, and was one of the few weeknight bars frequented by gay women — until the management went out of its way to discourage female patrons. Jojo's was picketted for a discriminatory dress code that banned women wearing jeans. It finally closed, later to reopen in its present incarnation as a gay men's leather bar.

The floundering network of lesbian bars seems tiny by comparison with the commercial ghetto catering to (and some say exploiting) gay men. And it may be doomed to this status by the relative poverty of women as compared to men. But neither the lesbian businesses nor their patrons are any better off for the split between bar dykes and their middle-class sisters in the women's movement.

Gay men's bars are not simply better developed as institutions to economically exploit the "gay market." They have grown into (and sometimes they've been forced into) a greater responsiveness to the community. Many of the businesses catering to gay men in Toronto now are also gay-owned, something that wasn't true ten years ago. And many gay activists have learned that to turn their backs on the commercial manifestation of the gay community is to turn away from the constituency whose cause they want to advance. They know that they have to find their support where gay men really are, and their increased strength means that even straight entrepreneurs are paying heed — when the RTPC flexes its muscles, Phil Stein worries.

Lesbian bars are still a combination of straight-owned and "underground" membership clubs, as gay bars mostly were for men ten, or even five, years ago. And yet they are the places where the single largest number of lesbians gather on a regular basis in this city. If there is room for a lesbian voice within the clamour of the disenfranchised, it is from these women that it will come.

Meanwhile, for those whose concern for dyke bars has nothing to do with their potential as focusses of subversion in the struggle for social change, Together is still doing a lively business during the week. It's a bit slower on Saturday, when the faithful return to The Cameo. Whatever deficiencies there may be in this scene — and we all know there are deficiencies — the bars remain for many of us a touchstone with the rest of our community: places to have fun, to be with friends, or to simply find each other. And ourselves. □

Thanks to Fay Orr, Elinor Mahoney, Brenda Steiger, Konnie Reich, Gail Crouch and the Toronto Lesbian and Gay History Group for their assistance in research on this article.

A conversation with the author
of *Naked Lunch* — homosexual, ex-heroin addict,
to some the creator of bizarre, unreadable phantasies,
to others, a visionary genius

HERO OF THE FEVER

In Search of William Burroughs
by Robin Hardy



"I saw her today at the reception, a glass of wine in her hand" — the line from the Rolling Stones song that buzzes through my head at every reception I've ever been to. Mick Jagger moans in my mind, "You can't always get what you want."

There were some select thirty at the reception at Toronto's Art Metropole, various knots of people murmuring "Where is Bill Burroughs, when's he coming?" and we all held our glasses of wine in our hands as we waited. "But if you try some time, you just might find...." I told someone I was there because I was doing an interview with Burroughs the next day for *The Body Politic*. The response came in a hushed tone: "I envy you."

"You get what you neeed," said Mick.

Bill Burroughs is coming to town, and everybody's talking at me about him. Bill Burroughs, scion of the Burroughs Business Machines fortune, homosexual extraordinaire, a man who hung out with the Beats, corresponded in the Fifties with an unknown New York poet named Allen Ginsberg (*The Yagé Letters*), ex-heroin addict (a condition he described in his first novel *Junky* (1953) as "not a kick... a way of life"), and most famous for his banned-in-Boston *Naked Lunch*, a novel which supplied the names of such Sixties rock bands as Canned Heat (a junkie's pyregoric fix) and Steely Dan, a dildo:

"What happened to Steely Dan I?"

"He was torn in two by a bull dike. Most terrific vaginal grip I ever experienced. She could cave in a lead pipe. It was one of her parlor tricks."

He is an experimental writer who uses a technique called "cut-ups," causing comparisons to the likes of James Joyce

and Gertrude Stein. "Burroughs is the greatest satirical writer since Jonathan Swift," said Jack Kerouac. "William Burroughs is the only American novelist living today who may conceivably be possessed by genius," said Norman Mailer with typical bombast. "Satiricist, visionary, moralist" says the dust jacket of his recently published *Cities of the Red Night*.

Burroughs arrives. He walks slowly into the reception glancing at the displays of magazines and books on the shelves of the Metropole store. He looks tall because he is gauntly thin, his face a grayish pink which seems to complement the stiff grey suit and white shirt he is wearing. He is 67 years old and walks with a cane. His eyes are friendly, curious and hedged with a curious distance.

Burrough's books are filled with images of sex and destruction, death and masturbation, boys in underwear with erections, ejaculations during strangulation, viral disease, decapitation, drug ODs and radiation sickness. He has spent time in southern climes, Tangiers and Central America, and his prose is a jungle pastiche of jagged images, feral sounds and pungent odours. His alter-ego characters hate authority, and are rebels and subversives living the anarchic underside of Western life.

"An old queen, known to the Brooklyn Police as 'Jerk Off Annie,' was named to the Joint Chiefs of Staff, so that the younger staff officers were subject to unspeakable indignities in the lavatories of the Pentagon..." — *Roosevelt After the Inauguration* (1979).

James Grauerholtz, Burrough's secretary and the person who edited *Cities of the Red Night* "into present time,"

wears a "Keep Poets Out Of The Theater" button and pulls me aside to say how glad they were to do an interview for *TBP*, especially in view of the recent round of police repression in Toronto. "In America that couldn't happen," he said. "If they barged into my room at the baths I'd just pull out my magnum and blow them away." With the greatest humility I mumbled something about Canadians not carrying handguns. He seemed unconvinced.

When I am introduced to Bill Burroughs he is friendly. I am friendly too. I want to make a good impression, but it's hard to know how to make a good impression with an eccentric. We flounder with niceties for a minute before grabbing onto a conversational trapeze, those words we swing off of when we wish to catch a stranger on common ground in mid-air and save the embarrassment of flailing around in airy silence. Most people talk about weather. Gay men talk about sex. Straight men talk about sports or rock music. You can tell a lot about someone by their choice of conversational trapeze. With William Burroughs it is violence. In no time at all we were disagreeing politely on the danger factor in New York City and the need to carry weapons. He assured me it was suicide not to. The most violence I have ever encountered on visits to New York is rejection at the Ninth Circle. He looked at me as if I lived in another reality.

Princess Daisy vs The Wild Boys on the Space/Time Continuum

It's an apartment hotel on a side street off Yonge. The walls are turquoise gloss and the furniture is Salvation Army vintage — the kind you

wouldn't buy. A tape recorder sits on the arborite coffee table and Bill Burroughs sits on the sofa, which has a loose leg. The leg screeches every time Burroughs makes an abrupt movement back or forth, which he does often. James Grauerholtz flitters around for a while doing his secretary number, then disappears.

"So, Bill," I say, "how do you feel about all the attention you've been getting in the last few years?"

"Well, of course it's partly because of the tours...." he answers. It certainly is. A few years ago he and Grauerholtz brainstormed that poets should be kept out of the theatre and should instead give readings in places like the new-wave rock-and-roll clubs which were opening up in New York and other North American cities. Burroughs was in Toronto for two readings at The Edge, the local new-wave emporium, as part of this innovative marketing strategy. The rock club tours expose Burroughs to crowds





of young people who hang on his every word with rapt attention. His writing obviously appeals to them, yet I wonder how many actually *read* his books, and how many merely assume he's hip and therefore listenable because he's *there*.

On the surface, Burroughs's novels appear to be inaccessible to all but a small cult audience, and this is principally because of his experimental style of writing, the cut-up technique which has characterized his work since *Naked Lunch* in 1959. In its simplest form, this entails cutting into four or eight sections the page you are reading, and rearranging the sections randomly. The combinations suggest "a whole new idea for straight narrative."

In *The Job*, a series of interviews done in Paris in 1969 with Daniel Odier, Burroughs explains that "The first extension of the cut-up method occurred through the use of tape recorders... recording some material and then cutting in passages at random... and you get very interesting juxtapositions. Some... are useful from a literary point of view and some are not... they do mean something, and often these meanings refer to some future event. Perhaps events are pre-written and pre-recorded and when you cut word lines the future leaks out... cut-ups are a basic key to the nature and function of words." Interesting. But is it art?

"Doesn't that make your work inaccessible?"

"No, I wouldn't say so at all. Cézanne when he first appeared was considered inaccessible — people couldn't understand that this was simply a lemon or a fish seen under slightly different conditions. After a while, no one found Cézanne difficult." Maybe, but as long as *Naked Lunch* has to compete

with *Princess Daisy* in the world of literary blockbusters, Burroughs's novels will not be found at the corner drugstore.

In many of Burroughs's novels the images of sex and violence in which he specializes recur in endless variation.

"The Mugwump slips the noose over the boy's head and tightens the knot, caressingly behind the left ear.... He moves in behind the boy with a series of bumps and shoves his cock up the boy's ass... pushes the boy forward into space, free of his cock... snaps the boy's neck." — *Naked Lunch*.

Sometimes the same sentences reappear in novels ten or twenty years apart. A junky does a poison fix.

"That's the way they find them, dropper full of clotted blood hanging out of a blue arm. The look in his eyes when it hit — Kid, it was tasty...." Tasty death also appears in *Cities of the Red Night*.

"It is something similar to the repetition of motif in music, to repeat a certain mood or modulation," Burroughs explains. "It's simply the montage method, old hat in painting, which is closer to the actual facts of perception. Someone walks around the block and comes back and puts down what he's seen on canvas. It's a montage of fragments really, seeing a person cut into a car, reflections in shop windows, and so on. Life is a cut-up. It's closer to the facts of human perception than a purely linear narrative — that's not the way things happen in reality."

The Tastiness of Morbid Death

For all that Burroughs may be concerned with clarity and the reality of perception in his writing style, the content of his work is very clearly phantasy, and Burroughs is essentially a romantic.

I asked him if he thought his books shared with Genet's the attribute of being onanistic phantasies. He didn't know what "onanistic" meant. "Masturbatory," I explained.

"There's that element. But people don't fight battles as an onanistic phantasy. Nor do they rob houses — they have to have their wits about them."

In *Cities of the Red Night*, as in other novels, the montage of violence dominates. Yet, as phantasy, the realities of death and violence are as absent as they are in the sanitized death and destruction which come to us daily via our television screens. Burroughs maintains that a different kind of violence is involved. "The death in books like *Port of Saints* and *Cities* is intended to be fanciful. *Fanciful*, not realistic." Network executives might say the same thing. Burroughs refuses to indulge in any moral question which might be involved here. Morality, he says, is a question of standards, and standards differ "with regard to a given operation or a given person." What's good for one person is bad for another. For Mark Chapman it was a good thing to kill John Lennon. How are people to be protected from this kind of moral anarchy? "Maybe if John Lennon had had a gun he could have shot back."

An apocalyptic strain has infused itself in Burroughs's work, particularly in the two most recent books, *Port of Saints*, in which an anarchic world-wide society of "wild boys" wreaks terrorist havoc on American imperialism, and in *Cities of the Red Night*, where a radiation sickness seeps through time barriers from the past to destroy much of the world's population. People die covered with red sores and in fits of sexual frenzy caused by the constriction of swollen

tracheas. Utopian and apocalyptic themes are popular in mass culture these days.

"It's the times we live in," says Burroughs. "So many people find that their lives are so dull and boring, they'd like to see any change, no matter how apocalyptic."

From *Naked Lunch*: "American Housewife (opening a box of Lux): 'Why don't it have an electric eye the box flip open when it see me and hand itself to the Automat Handy Man he should put it inna water already.... The Handy Man is outa control since Thursday, he been getting physical with me... And the garbage disposal unit snapping at me, and the nasty old Mixmaster keep trying to get up under my dress....'"

Burroughs continued, "You will notice that most of these novels start with getting rid of most of the people on the planet, because that's the thing that's wrong, overpopulation."

Not only is there a current predilection for apocalypse and cataclysm among people today, with the requisite birth of a new world as an empty stage for re-created heroism to strut upon and build a perfect future, but people are also looking for a guru to lead them there. Thus people, particularly interviewers, tend to treat Burroughs as a visionary. Says Burroughs, "I think all books are prophetic to some extent, if they're at all serious. The future is contained in the present, and if you really write about the present in any sort of meaningful way, you're writing about the future as well."

There is a Catch-22 quality about this, though. To call someone a visionary before history has had a chance to judge is to presume that you are also a vision-

ary. What we end up with is a number of self-defined visionaries appointing WB to lead their ranks. And if you don't agree, well how can we expect accord from someone who lacks vision?

Revolution is another of the themes in *Cities of the Red Night*. A utopian pirate society of young boys in the 17th century is given modern weapons and begins to conquer the world. This is based on buried history: certain pirate societies predated the French Revolution in their concepts of liberty, equality and justice. In the absence of armed revolution or cataclysm, Burroughs talks about the continuing necessity for social and cultural revolution. "A cultural revolution always makes political changes, but a political revolution does not necessarily make any cultural changes. We had a terrific revolution in the Sixties. Everything people were screaming for then they've got — the end of the Vietnam war, the legalization of pot, end of censorship, recognition — not complete, but some recognition — of minority rights." If Burroughs means this, he doesn't appear to be too well connected to the reality I live in. As for the Moral Majority, Burroughs sees them as "Nothing special. They've been there since the founding of America. Without them Reagan would still have won."

From *The Whole Tamale*, on the topic of the Briggs Initiative in California in 1978: "I'd like to ask these Fundamental citizens whether a 15-year-old boy or a 15-year-old girl is in more danger when hitchhiking. The answer is in the papers every day: for every dead boy they can put on the table, I can stack dead women up like cordwood."

Burroughs has a reputation as a misogynist, which he denies, saying however, "I don't personally feel any necessity for women in my surroundings." He has some rather strong disagreements with feminist theories. "America cannot properly be described as a patriarchal society. I was brought up in a town that was the border line of the Old South — St Louis, Missouri. No one can say that the Old South was not essentially a matriarchal society. It was. It had the deification of women, the Southern Belle. And they certainly didn't object to being put on a pedestal. Take a patriarchal society like the Arab society — where women are definitely regarded as inferior. In fact, I think Mohammed says that women have no souls. Women are always complaining that they're being suppressed. If they want to see real repression they should go to Arab countries."

From *Roosevelt After the Inaugura-*

tion: "To a transvestite lizzie went the post of Congressional Librarian. She immediately barred the male sex from the premises — a world-famous professor of philology suffered a broken jaw at the hands of a bull dyke when he attempted to enter the Library. The Library was given over to Lesbian orgies, which she termed the Rites of the Vested Virgins."

While Burroughs is adamant about not writing in any "gay tradition," he does share with many other gay and lesbian writers an aversion to Christianity and an attraction to mysticism. "I am anti-Christian. I think it's one of the most virulent spiritual poisons that has ever been released on a disaster-prone planet."

"I subscribe to the magical view of the universe, which is simply the assertion of will. Nothing happens by accident — when anything happens, it's because some person or some entity *wills* it to happen." The greatest prize, he has said, is freedom from fear, something which is not possible as long as people are wandering in mortal bodies. He believes in "discarnation" — astral projection, or leaving the body — which he *knows* is possible. He also believes in reincarnation as "something to be avoided if possible. You go on to some other form. Something a little more satisfactory." Human evolution, says Burroughs, under a little pressure from me, is headed toward some kind of non-carnate existence, the nature of which we cannot yet comprehend. Does this belief in reincarnation, which implies Christian and Hindu attitudes of the worthlessness of physical life, legitimize Burroughs's phantasies of death?

"I don't think they need any excuse. Death, murder and violence is an integral part of life. As I developed in *Cities of the Red Night*, the cause of birth is death, and the cause of death is birth. That is the connection between sex and death. It actually exists."

"The Fire Boys were burned to death ... only the genitals being insulated so that the practitioner could achieve orgasm in the moment of death.... Others were stabbed, decapitated, disembowelled, shot with arrows, or killed by a blow on the head.... (they) were quite literally addicted to death and they needed more and more death to kill the pain of conception." — *Cities of the Red Night*.

The Sweet Nutty Smell of Youth

William Burroughs has some very specific ideas about things, and some of these are grossly oversimplified by some distant emotional perspective which he refuses to reveal. I do not feel that he gives an honest interview. He dissimulates too much. He had mentioned that everyone is crippled by early conditioning. I asked him how he was crippled. He flinched at the question,

appeared annoyed, and then went into an intellectual discourse about the protestant work ethic ("A lot of nonsense"). In the past he has theorized that erotic desire is like a film which plays over and over in our minds. Were it

possible to erase the films, we could reprogramme our desire without the limitations imposed by the loop. Are the images of boys with erections ejaculating while being hanged a part of Burroughs's film?

"Certainly that's part of it. Everyone has a film which arbitrarily excites them. They may be bored to death with this thing intellectually, but emotionally it is the only thing that arouses them sexually and this can be very specialized."

"Are you bored with your programme?"

"Of course. Most people when they get to my age are pretty much bored with the whole idea of sex, really."

Really? From *Naked Lunch*: "The old junky has found a vein... blood blossoms in the dropper like a Chinese flower...he push home the heroin and the boy who jacked off fifty years ago shine immaculately through the ravaged flesh, fill the outhouse with the sweet nutty smell of young male lust."

In *The Yagé Letters*, the published correspondence between Burroughs and Allen Ginsberg in 1953 and 1960 while they were each in search of experience with the hallucinatory drug Yagé, there are two stories: the first is about a teenage love affair with a boy named Billy, summer afternoons in the back seat of a car in the country. Eventually Billy tells the teenage Burroughs they cannot see each other again. Letters and phone calls go unanswered. Billy dies in a car accident. The story begins: "Billy got to be such a nuisance I finally had to kill him." It ends when he hears of Billy's death, "not feeling anything at all. And I got a silo full of queer corn where that comes from."

The second story involves a boy in Lima, Peru, who, when Burroughs first met him, "wouldn't drink, saying with a shy smile: 'I am still a boy.'" Six months later Burroughs meets him again: "Now he was drunk. Scar under left eye: I touched it and said 'Knife?'"

"He said, 'Yes' and smiled, his eyes glazed and bloodshot. Suddenly I wanted to leave Lima right away.... Where am I going in such a hurry?... I don't know. Suddenly I have to leave right now."

That is not Burroughs the visionary, the moralist or the satirist. That is Burroughs's flight from the irrevocable loss of innocence.

Into phantasy, where his imagination is young. A sentence which appears both in *The Job* (1969) and in *Cities of the Red Night* (1981): "It is necessary to travel. It is not necessary to live."

And this is Burroughs the lyrical poet — Audrey is with some boys in Tama-ghis, one of the Cities of the Red Night, and they have gone to the bazaar to buy poppers and aphros:

"The White Angels turn your jism to light. A Snow Pop is a blaze of cold white light with hot sex sparks. The Blue Burn, which is usually mixed with Yagé, is cold and hot at the same time."

You come out in a blue rash with a cold menthol burn, and a Blue Pop is like cyanide and ozone.

"You can mix colors — say Red Hots with a Snow Pop for bells of rosy fire ringing in the sky while you squirt a choir of angels. Now, your partner may be doing the same thing or he may be squirting blue twilight in attic rooms and distant train whistles. An Old Glory threesome: red fucking blue, who is fucking white, and red pops blue, blue pops white, and white pops red."

Finally Audrey spots some Firsties for sale, and orders a case. "A Firsty Pop is the hyacinth smell of young hard-ons, a whiff of school toilets, locker rooms and jockstraps, rectal mucus and summer feet, chigger lotion, and carbolic soap — whiffs you back to your first jackoff and leaves you sitting there on the toilet — if you don't keep flying speed. Never linger over a Firsty." It is necessary to travel.

Burroughs the man can only be guessed at, deciphered through his writing. Burroughs the ex-heroin addict, travelling, the poet fascinated and repelled by the disease which is modern life, who has vaccinated himself with a reality of his own making, for whatever it is worth to anyone else — not that it matters.

While examining the poppers in the Bazaar in Tamaghis, Audrey muses to himself, "Step right up, good for young and old. Young boys need it special. Sometimes they forget the heroes of the fever who made all this available to young boys.

"Yeah I'm a hero of the fever.... But it won't get me a discount. Yeah, I'm a hero of the fever, and knowing what went into those products I don't like to see them cut and sold to drunken American Legion slobs...."

That is the William Burroughs who never compromised, the homosexual who, like most of us who are homosexual, endured and fought back attempts by this society to steal his life. The pornography and censorship trial which greeted the publication of *Naked Lunch* in Massachusetts in 1963 was one of several events which helped pry open the door of America's sexual dungeons.

In New York he lives on the Bowery in the windowless locker room of an abandoned YMCA, shielded from the outside world by steel doors. Immunity from the Fever. Just as rituals of sado-masochism act as safety valves for the socially conditioned impulses of cruelty and humiliation, so Burroughs's writings of violence and desecration, which offend many people, vent the pain and perhaps the boredom of the tape which plays over and over in his mind. As a poet, his lyrical flights of phantasy are as I imagine the flight of a Phoenix, a long slender songbird trailing golden feathers like a comet, leaving trails of

fire stretching in a path across the sky.

As a homosexual man, Burroughs belongs to the Boy Scout Troop of Faggotry, the School of Exaggerated Masculinity which I find antithetical to my own sensibility. I like to put on make-up and wear a dress sometimes when I gallop off on my typewriter. Burroughs constructs his reality behind a facade of toughness. His fortress in the Bowery, the perceptions of violence which fill the streets of New York and the pages of his novels, keep the pressure riding him, and he writes, flying his phantasies across our private skies. Finally it doesn't matter, and there is no morality. The indulgence of his novels is a rewriting of the Adven-

tures of Tom Swift or the Hardy Boys, except that in his version Tom Swift and Frank and Joe are rebels with erections. They are real.

He said once, "The point of sexual relations between men is nothing that we could call love, but rather what we might call recognition." That is Burroughs the visionary.

When the interview is finished, he shows me with great relish the weapon he always carries with him. It's a black cylinder which when flicked ejects a chrome rod with a spring coiled around it, and a metal nob at the end. He flicks it a few times to show me how it works. "You can crush a skull with a good flick like this," he says, demonstra-

ting on an invisible assailant.

Burroughs, Grauerholtz and I leave together, Grauerholtz to drive me home, and Burroughs to pick up something at a corner store. On the street, Burroughs shakes my hand, we say goodbye, and his eyes are still friendly. I watch him walk away, a thin gaunt old man in a grey suit with a cane, and suddenly a memory comes to me of my great-grandfather, an old man who had been friendly to me as a child but died when I was seven, before I really had a chance to know him. As William Burroughs recedes into the green summer afternoon, I think of my new family, and there he is, a Hero of the Fever. □

BOOKS

New gay fiction: Fire Island and beyond

Aphrodisiac: Fiction from Christopher Street. Edited by Michael Denenny. Academic Press Canada, 1980, \$16.95.

A True Likeness: Lesbian and Gay Writing Today. Edited by Felice Picano. The Sea Horse Press, 1980, \$12.50.

On the Line: The New Gay Fiction. Edited by Ian Young. The Crossing Press, 1981. \$7.50.

"Serious fiction," Ed White has written, "never sets out to deliver a particular message." What then, we might ask, is the meaning of gay fiction at all? Is it any fiction written by any gay writer, whether closeted or out? Is it fiction that deals with gays, whether by gays or straights? Does it have a way of seeing the world, "a gay sensibility," that sets it apart from other writing as a genre on its own? What do Proust's *A La Recherche* and the latest stuff from *Blueboy* have in common?

Both Ian Young and Felice Picano address these problems in the introductions to their respective collections, *On the Line* and *A True Likeness*. Young's introduction is the more intelligent and thorough, though obviously he is wrong in claiming that his is the "first collection of contemporary work, ie of gay fiction written since the Stonewall Rebellion of 1969." Picano usefully draws attention to the problem that confronts any writer who deals with gay material: where to publish. Either the story is "too gay" and therefore unacceptable to magazines like *The New Yorker* and *Esquire*, or it is "not gay enough" and therefore unacceptable to *Blueboy* and *Christopher Street*.

In fact, the *Christopher Street* collection is the least satisfactory of the three under review here — less adventurous both structurally and thematically than the stories in the other two collections. If, for example, one is going to include the sort of smart whimsical story that was the darling of the late Fifties and early Sixties, better to have Robert Herron's hilarious "Moritz Goes to a Garden Party" (*Likeness*) than Tennessee Williams's rather trite "The Killer Chicken and the Closet Queen" (*Aphrodisiac*). The difference is between true wit and formula.

All too few of these stories take seriously the challenge to conventional narrative forms provided in the last decade by structuralism and its heirs. The old-fashioned wild surrealism of a story like William Burroughs's "Meet Me in St Louis Louie" (*Likeness*) goes far beyond such timid experiments in new form as Robert Ryan's "Two Week-ends" (*Aphrodisiac*), Philip Kravitz's "Fisch" (*Likeness*) or John Mitzel's merely fanciful "The Last Piece of Trade in America" (*Line*).

Perhaps it is time for a moratorium on stories and novels about Fire Island, stories where a scrim of glamour covers reality and all the characters talk like characters in elegant stories, not as if they were alive. Frequently, when they do not sound like imitations of Tennessee Williams and James Purdy, they sound like the travel section of the *New York Sunday Times*: what to wear, where to eat, how to behave. And they seem also to encourage a baroque prose style that sounds like imitation Baron Corvo. Here is George Whitmore's "The Black Widow" (*Aphrodisiac*): "What's usually described in books as 'a silvery cascade of laughter' came from my companions' throats. A dangerous sound." Andrew Holleran, who set the contemporary vogue for this kind of thing with *Dancer from the Dance*, is considerably better in his story "Nipples" (*Aphrodisiac*) — a collection of prose reflections that effectively mirrors a strangely disconnected sense of life.

All too often gay fiction sounds like straight fiction with a sting in the tail — a trick ending that is not part of the story's development. Maybe the tendency of many of these stories to sound like Raymond Chandler at the baths owes something to the old Oscar Wilde trick of discovering that Jack's name is Ernest after all. Basic to the short story is the problem of having enough time to develop plot. Ed White's "The Passionate Friends" (*Line*) suffers from this in a way that (fortunately) his "A Man of the World" (*Likeness*) and "First Love" (*Aphrodisiac*) do not. White also suffers on occasion from baroque over-write: "Something was moving in the air on the quiet April night; some force, like all forces, was rushing to a conclusion, a dissolution." At his best he is close not just to the lucid prose of his non-fiction work, but to what feels like true biography.

This is true as well of Michael Grumley's "Public Monuments" (*Likeness*), an effective portrait of moral and psychological decay in a Roman prison. And it is also true of Ron Harvie's "The Savoy Taverne" (*Aphrodisiac*), a slight piece that nonetheless brings a new proletarian diction and locale into gay writing. It reminds us of the challenge to gay writing that ostensibly factual magazines like *Straight to Hell* provide — a challenge already present in such so-called "fiction" as the recent novels of Capote.

To some extent Felice Picano takes up this challenge in his "Slashed to Ribbons in Defense of Love" (*Aphrodisiac*), where two narratives (one "straight" and the other "coked") go on simultan-

eously like a combination of Virginia Woolf and Ken Kesey. Picano's "Hunter" (*Line*) is more conventional in its narrative form, but its thematic obsession (a living man possessed increasingly with desire for a dead one), while owing something to M R James and Borges, is nonetheless riveting. Most riveting, because most chilling, of all these stories is Peter Burton's "A Marriage of Convenience" (*Line*) — a (Henry) Jamesian piece about an older man's acquisition of two crippled sons.

Burton is English, and his story is considerably superior not only to the other English stories in Young's collection but to the recent English collection *Cracks in the Image* (reviewed by Young in the July/August *TBP*). Young's is, indeed, the only really international collection among these anthologies, including as it does not just English and American writers but such Canadians as David Watmough, Jerry Rosco and Graham Jackson. However, Jane Rule, who appears in both *A True Likeness* and *Aphrodisiac*, and is best represented by "In the Attic of the House" in the latter, is conspicuously absent from *Line*. Young's collection contains no lesbian fiction, which is a pity, for some of the best writing in the other two collections is by women: Emily Sisley's "Margot's Novel" (*Likeness*), which is the hottest piece of sexual writing I've read for some time, Nancy Stockwell's very fine "An Uphill Lie" (*Likeness*), about a golfer's coming out, and Ann Wadsworth's hauntingly detached story about a threesome, "Those Who Are Dreaming" (*Aphrodisiac*).

All three collections end very much on an "up" note. Perhaps that's forced, but it's a pleasant and truthful change from the tragic fictions daily invented in the newspapers and on TV.

Douglas Chambers □

Women without men: shameless passions

Surpassing the Love of Men: Romantic Friendship and Love Between Women from the Renaissance to the Present by Lillian Faderman. William Morrow, 1981. \$11.95.

"...My angel, at the end of your letter, say to me *I love you*. The emotion I will feel at those words will make me believe that I am holding you to my heart...."

The words of a beau to his beloved? No, it is part of a letter from one woman to another, and it is typical of the emotions and perspectives of women involved in romantic friendships from the Renaissance to the late 1800s. Prior



to the twentieth century, passionate relationships between women were the norm. Women could openly love other women freely and without shame. Not only were these love relationships an accepted part of social life, they were actively encouraged.

After World War I, however, when a woman's role in society began to change dramatically, society's view of these friendships also changed; love between women became morbid and evil. In a very interesting and provocative analysis, Faderman traces the rise, the fall, and the return of "love between women." She effectively argues that, at one time, romantic friendships — that is, women loving and living with other women completely independently of men — created such a threat to male supremacy that the very foundations of traditional heterosexual society were rocked. Those who wished to maintain the status quo had to redefine romantic friendships as perverse and attempt to obliterate them.

Until the 1900s, men enjoyed such phallogocentric confidence that they perceived lesbian lovemaking as harm-



No threat? first harmless, then "perverse"

less. Many men sincerely believed that "...there is a great difference betwixt throwing water in a vessel and merely watering about it and around the rim." Such lovemaking created no illegitimate children and there was no penile penetration of male property; it presented no threat to male power. Only when a woman totally rejected her female status and became a transvestite did men worry. These "roaring girls," by dressing in male clothing, were seen as attempting to claim male privileges and were dealt with severely.

Faderman informs us that, prior to the twentieth century, fashion dictated that men and women were separate species and as such were segregated into homosocial societies. The role of woman was to marry and procreate, but, as a good wife, she was also required to be virtuous, sensible, devoted and faithful. Since close contact with the opposite sex was forbidden before betrothal, to prepare for marriage a woman was expected to learn and practice these qualities among her woman friends. Thus love between women was actively encouraged as "a rehearsal in girlhood of the great drama of a woman's life." Few men realized how many of these women were living "the great drama" with each other.

According to Faderman, "women who were romantic friends were everything to each other. They lived to be together, and embraced, and kissed, and walked hand in hand and some even held each other all night in sleep." And yet, Faderman believes, the majority of these relationships did not involve genital sex. Women had been conditioned to believe that only men and bad

women were sexually aggressive. Because good women firmly believed they were non-sexual beings, they did not even need to question the nature of their female relationships. Sex was base and had nothing in common with the purity and spirituality of their romantic friendships.

While both men and women denied the potential sexuality of these friendships, it was men who completely failed to see the extent to which these same-sex relationships were capable of sustaining a woman both intellectually and emotionally. Secure in their belief that the female was a lesser person, men were unable to see the revolutionary potential of the romantic friendship even in its most dramatic form, the "Boston marriage" — described as a long-term monogamous relationship between two unmarried women. Clearly, women could live without men and survive.

With the rise of feminism in the 1800s, women began to speak out against the inequality of the sexes. Although opportunities were limited, many women aspired to careers and were quick to recognize the oppression of heterosexual marriage. As one observed: "Professional women have no need of a husband but plenty of need of a wife." Faderman postulates that, as birthrates dropped and the number of single women increased, male heterosexual society became scared. Women were living happily and efficiently with each other, independent of men. Love between women challenged traditional sex values and had the potential to overthrow heterosexual and patriarchal culture. It was the ultimate threat to male power.

In response to this, anti-feminists grew vocal, arguing that a woman who sought independence was not really a woman at all. Medical men and sexologists banded together to create a whole literature devoted to describing the achieving woman as abnormal. To steer women away from their independence, as evidenced in romantic friendships, such love had to be associated with the abnormal. A woman who aspired to masculine thresholds was labelled a lesbian. According to Faderman, feminism was seen to destroy the distinctions between the sexes; many men became so hysterical that they firmly believed "feminism (was) bringing about the destruction of civilization and that lesbianism (was) its tool," and that "lesbianism was the knife of the times and it was killing women and castrating men."

The association of the lesbian with the abnormal became so internalized that it was only with the advent of the "new" feminism of the 1960s that women who loved women could see themselves in a positive light; no longer was it necessary to define their existence in patriarchal terms. In Faderman's view, love between women has now come full circle: once again women can make their own choices and live without men.

Not since the late Jeannette Foster's *Sex Variant Women in Literature* has there been a text so rich in lesbian lore. *Surpassing the Love of Men* is well worth reading and, while you may not agree with Faderman's arguments, the book can stand alone simply on the basis of its contribution to lesbian culture and history. Faderman is at her best when describing women-loving-women relationships prior to the twentieth century, but she becomes somewhat vague and abrupt in her analysis of later periods. For example, if the conditions for female love relationships were segregation and proximity, then

the years of World War II should have been ripe for lesbian love — yet Faderman barely touches upon that period. It is also difficult to believe that bright, articulate lesbians like Natalie Barney, Djuna Barnes and Gertrude Stein could have internalized the lesbian invert model. It seems too facile to suggest that a whole generation of women was swayed that easily and that quickly.

Lesbianism and romantic friendship shared a common vision: women living together without men. Faderman suggests that women without men pose the only true threat to heterosexual society. If she is correct, we can expect an even more virulent attack on our lifestyle than our sisters before us. But this time we'll be prepared.

Heather Ramsay □

Maugham's the word

Earthly Powers by Anthony Burgess. Simon & Schuster, 1980. \$22.50

"It was the afternoon of my eighty-first birthday, and I was in bed with my catamite when Ali announced that the archbishop had come to see me." So runs the opening sentence of *Earthly Powers*, purportedly the memoirs of an aging and cranky novelist/celebrity. "You will be constrained to consider that I have lost none of my old cunning in the contrivance of what is known as an arresting opening."

No, he hasn't. Nor has Anthony Burgess lost any of his own cunning and taste for grotesque figures, large events, a sweeping outlook, and, it must be admitted, cheap effects.

Kenneth Toomey, the book's narrator, is a character based loosely on W Somerset Maugham. Born in 1890, Toomey enjoys a long, financially rewarding career as a mediocre but popular and prolific writer. Illustrious family connections and his own notoriety gain him entry to the star-studded circles of Montmartre, Hollywood and the Vatican. He dabbles in high-level political intrigues. He becomes the "old man" of English letters, does the lecture circuits, is honoured, reviled, and generally considered good copy by the world's journalists.

And he is homosexual. Lustfully, actively, misogynistically homosexual. Like Maugham, he has long, arduous, often abusive relationships with his

secretary-lovers. Unlike Maugham, however, Toomey is unapologetic and unashamed of his sexuality. Maugham devoted considerable effort to concealing his homosexuality, to the extent of having letters burnt and stating in his will that his literary executor should not authorize any biography of him, nor allow anyone access to copyrighted material. Toomey, on the other hand, undergoes a crisis of conscience in middle age over his complicity in the condemnation of homosexual writers, and goes public. He then tops off his literary career with these outrageous, outspoken memoirs. (Here Burgess hits the dizzy heights of fantasy — the pope's brother-in-law a well-known homo?)

"You will be constrained to consider" (among other things) why Burgess has chosen a homosexual hero. Though the book is certainly no gay-lib tract, Burgess is quite sympathetic to the problems faced by a man like Toomey, coming of age in post-Wilde England. He feels under no obligation, Freudian or otherwise, to explain away Toomey's queerness. He revels with bitter humour in the hypocrisy of Toomey's class and church (Catholic), making it easy to understand why the man's sexuality took the shape and content it did.

And yet, Burgess cannot be said to have written with real sympathy. In the long run, Toomey's tastes are simply there for shock value, right up there with his brother-in-law, the foul-mouthed (soon to be sainted) pope, his mother-in-law's attempted assassination of Himmler (which Toomey himself averts with a timely push and an "Achtung!"), and other larger-than-romance characters and episodes. Brazen buggery is just another jolt, just another way of keeping the scandal-hungry reader wide-eyed and titillated. The banal, day-to-day unhappiness and self-loathing of a real Maugham are of no use to Burgess.

For all its limitations, however, the book contains insights into Toomey's situation and mind that are valuable. There is a black and energetic rawness to Toomey's thoughts, particularly the sexual ones, that rings true and interesting. Were the book reduced in bulk by, say, half, it would make a rather good read. Unfortunately, Toomey writes his memoirs with attention more to quantity than quality. And that, too, is not unlike Maugham.

Gerry Oxford □

Anthony Burgess: from clockwork oranges to the brazen buggery of the Pope's brother-in-law



photo: Jerry Bauer

The Montreal Festival: taxis and toilets

We've had gay movies before that have been funny or sexy or tender or politically intelligent. Now we have a film from Germany, *Taxi to the Loo*, that manages to be all of these things at once.

Since these qualities were in low supply at last month's Montreal World Film Festival, a reflection on the worldwide movie slump, *Taxi* automatically became one of the most talked about Festival entries.

Frank Ripploh is both the star of this highly autobiographical work and its director. In it he replays his life as a fairly effective teacher and as an insatiable toilet queen. Frank is remarkably un-hungup about the contradictions of classroom and cubicle, and has even evolved a system for marking homework during lulls in the glory-hole beat. Sex is a part of the continuum of Frank's life, along with his Chilean Solidarity meetings and his faculty bowling nights. The fucking is all there on the screen, fragmented neither by the censor's cuts, nor those of the self-censor, nor the pornographer's alienating closeups. The sensuous mingling of bodies is so unencumbered by the baggage of repression that I was reminded of Pasolini's fantasies of medieval pansexuality in *The Decameron*, *The Canterbury Tales* and *Arabian Nights*. But the fragile balance of Frank's loyalties cannot go on forever, and Frank finally explodes it (literally) by showing up for class in pink belly-dancer drag (the real-life Frank was fired for coming out in less cinematic circumstances via a magazine profile).

Meanwhile, Frank has been setting up house with a lover, Bernd, whose idea of a good time is cooking dinner for two. The old monogamy/adultery premise that has been a mainstay of bourgeois drama for centuries thus resurfaces, but Ripploh plays with the tension without the moralist posturing, the sentimentality, and the easy compromises that we're used to. Ripploh doesn't force Bernd into the shrill homebody stereotype, and is aided by the sympathy and wit of his real-life ex-lover's characterization. Both sides have their legitimacy. The ending is left open and unresolved.

This familiar couple angle is what attracts and holds the film's large straight audience, I would guess, but the complacency engendered by this attraction never lasts very long. The hetero couple beside me kept getting hooked on a reassuring scene of domestic melodrama only to get jolted out of their seats by the next golden shower interlude.

Gay audiences are much more absorbed, I think, in Ripploh's encyclopedic forays in every other direction (are there any gay features that haven't felt the compulsion to cover the whole spectrum of our lives?). Frank's relations with the outside straight world are sketched with admirable conciseness and insight, from the classroom full of adoring pupils to the medical establishment where he gets his anal warts probed. Ripploh also confronts the major issues within our community, from our relations with straight women (lesbians are absent from the film, as they were from the entire festival), to trans-generational sex; he does so with full respect for these issues' complexities, avoiding the extremes of both agitprop and defeatism that often cloud our im-

ages of ourselves. His vision is founded on the self-affirmation that is our political necessity, and it's good to know that this is possible within the gloomy culture that brought us *Fox and his Friends*, *The Consequence* and Rosa von Praunheim (Ripploh used to be called Peggy von Schnottgenberg).

Now that *Taxi* is slated to appear in the New York Film Festival (under the Americanized title of *Taxi to the John*) and has reportedly been sold to a Canadian distributor, it may reach the North American audience it deserves. But don't hold your breath, Toronto — we know what the Ontario censors think about good healthy sex.

Taxi was part of an abundant series of recent German features shown at Montreal that underline, in case anyone was still doubting, that the German cinema is the liveliest in the world. The lionized superstars like Fassbinder and Herzog are only the tip of the iceberg. In their shadow (undeservedly?) is a diversified output that seems to provide ample space to feminist, radical and gay filmmakers, in apparent contradiction to the stepped-up political repression in West Germany (PR is surely one reason why the state subsidizes the new cinema and promotes it so energetically abroad). The other highlight of the series was Helma Sanders-Brahms's *Germany Pale Mother*, a reconstruction that you'll never forget of women's lives during the War. Based on the biography of the director's mother, *Pale Mother* is a key link in the ongoing project of young Germans who are rewriting the history of the Nazi and postwar periods suppressed by their parents. Fassbinder's brand new *Lola*, also in the Festival, attempts the same for the "economic miracle" of the Fifties, taking up where *The Marriage of Maria Braun* left off, but without Sanders-Brahms's awesome sense of discovery.

Other Festival finds included:

Saló or the 120 Days of Sodom. At long last, a Canadian showing of the Pasolini update of de Sade, one of the truly great films of the Seventies. The castle of libertine enslavement is overturned and historicized, transposed to fascist Italy. Definitely a subject for

future discussion, but, in the meantime, cross off Ontario once again. The good news is that *Saló* has been under active consideration by the Quebec Censor Board and has not yet been refused....

The Kiss on the Asphalt. On the surface, this baffling Brazilian film by Bruno Barreto (*Dona Flor and her Two Husbands*) is a black parable of homophobia: a man falsely denounced as gay for having impulsively kissed a male accident victim is ostracized by society and family. No gay spectator will remain unmoved by the sight of "Faggot" daubed over the hero's car and home, nor by his escalating paranoia. But the undeniable punch of this idea is softened by drawn-out questioning of whether the hero might really be gay (as if homophobia is valid when directed against real homosexuals). What is more, a real homosexual turns up in an apparently tongue-in-cheek dénouement that confirms the stereotypes of depravity and obsession, to all-round audience laughter. The film is ultimately unintelligible: who knows what sense Latin American audiences are making of it, if any?

Utan da Vela (A Time to Rise). This spirited documentary by Jim Monro and Anand Patwardan deals with the unionization struggles of BC farm-workers, most of whom are immigrant East Indians and victims of shocking conditions and pitiful wages.

Images from the Montreal Festival: Experiments with drag in *Tous les garçons*; radical drag in *Taxi to the Loo* and, right, a communist salute, one of the rare images of resistance to fascism in Pasolini's *Saló*.



Tous les garçons (All the Boys). This year's new Super 8 section of the Festival suggests the importance of this cheap, flexible medium for gay and other minority cultures. *Tous les garçons*, a simple coming-out story made in 1979 by a 19-year-old Trois-Rivières student, Yves Laberge, has already been shown as an official Canadian entry at Cannes. A young man is shown poised at the point of self-acceptance, remembering childhood gender conflicts and experiments with drag. As the director himself puts it, "The film doesn't present any problems or solutions. Its only message, if it has one is that sexual orientation is not a matter of choice but a reality that people adapt to." An encouraging sign of activity on the Quebec gay film scene.

Tom Waugh □



Saló photo: Deborah Beer

Prophecy and celebration of a new world

Feminist Theatre Groups by Dinah Luise Leavitt. McFarland and Company, Box 611, Jefferson NC, 28640. \$13.00.

"The question is laid out / For each of us to ask / Whether to hold on / Or to drop the mask." (Martha Boesing, *River Journal*, 1975).

Circle of the Witch, Lavender Cellar, Alive and Trucking, At the Foot of the Mountain: imagine if you'd gone to Minneapolis in the mid-Seventies and seen names like the above on theatre posters! And these four feminist theatres were only half the number of radical theatres in town!

Whether you're interested in feminist or radical theatre as a spectator, playwright, performer or technician, Dinah Luise Leavitt's *Feminist Theatre Groups* provides much useful material.

Leavitt gives us an introduction to feminist theatre in general, adds some background on political theatre in the US and on black theatre and ends with some "unique aspects" of feminist theatre. Her concentration, however, is on the four colourfully named groups above. These groups are feminist in that they're leaderless and non-hierarchical; they're writing herstory; they want to present positive alternatives to the negative they portray; they depict women as survivors, and so on. Let's have a taste of what some of these groups thought and accomplished:

Cory, written by Pat Suncircle, was performed by Lavender Cellar in 1975. Cory is a 16-year-old dyke who lives with her family on a military base. She's in love with Lt Commander Denise McCleod, the closeted assistant to Cory's father, Captain Jergens. The school psychologist betrays Cory's lesbianism, or rather desired lesbianism, to her parents. Pop freaks out and persuades a young male friend of Cory's to have sex with her: "Someday Cory is going to have a good husband and a home and children. Either that or a good job and boyfriends. She's going to love them very much and be happy as a complete woman.... She should start to realize now about the man-woman relationship...." Sound familiar? You'll be glad to hear that Cory fights back and eventually finds a girlfriend.

Circle of the Witch's Micki Massimo has something to say about inspiration/motivation in feminist art: "Anger was a driving force behind our first play.... We didn't write a play about women, we wrote a satire about our anger toward men. We had fallen into a trap common to women's groups, the trap of reaction to men. While it is important to acknowledge the anger in that reaction, it is more important to work beyond it, so the group is free to explore experiences special to women working together...." Here is one of the many examples of Leavitt's hastening to quote speakers who affirm that a group of women have "transcended the man-hatting stage." She never considers that it's up to men to transcend their sexism rather than up to us to transcend our hatred.

Circle of the Witch devised *Time is Passing*, a dramatization of Minnesota women at the turn of the century. They were therefore able to present feminism as a history lesson packaged and performed for conservative groups and schools. Do you suppose we could get into conservative groups and schools to

perform a Toronto Lesbian Heritage Play?

Leavitt doesn't give the reader much specific information about warm-up and working techniques, but she does let us into the Circle of the Witch's game called Roots. "The group sat in a circle while one person at a time told a story about her cultural roots. As she talked, she beat out the story's rhythm on a drum. Others in the circle might become involved in the story through rhythmic sound and movement and ritualistically aid in its telling."

At the Foot of the Mountain is the group that really impressed me. I'm not one to go overboard respecting academic professionals, but these women knock me out — degrees in theatre, published plays, founders of theatres! And they each lived off \$300 a month from grant money, workshop and performance earnings. Slight benefits, but it's enviable to work in your own theatre.

Their philosophy is stated in a 1976 brochure: "We are asking: What is a

woman's space? What is a women's ritual? How does it differ from the theatre of the patriarchy? We struggle to relinquish traditions such as linear plays, proscenium theatre, non-participatory ritual and seek to reveal theatre that is circular, intuitive, personal, involving. We are a theatre of protest, witnesses to the destructiveness of a society which is alienated from itself, and a theatre of celebration, participants in the prophecy of a new world which is emerging through the rebirth of women's consciousness."

The Moon Tree, a play by this company, is about three women who have been committed to an insane asylum. Each has been married, at different times, to the same man. Each blames herself for the ending of her marriage and believes herself to be mad. To bring about the healing of these three, a nurse asks the ex-husband and his current wife to act out their present life. The resulting work will be a short play presented at the asylum for the audience of the three ex-wives.

Leavitt comments that the play "exposes the lunacy of women who, locked in a male world, are misunderstood and deemed crazy.... The entire theatre becomes an insane asylum. Men in the audience are seated and assume the roles of asylum visitors; the women (in the audience) are all inmates and may wander about, sitting anywhere."

Leavitt is good at cataloguing other people's thoughts, but her analysis sometimes amounts to comments such as the one on Lavender Cellar's use of women to play male parts: "Although no one in the audience objected to it, it seems very clear to me that allowing men to play all the men's roles would render the play a more accurate and realistic presentation." Satire of male behaviour seems to have escaped this writer completely — and yet she has taken on the subject of feminist theatre!

However, her scholarly work is useful in its lengthy quotations from conversations with theatre artists, from obscure articles and from surveys of women playwrights. Although it reads a bit like cross-referenced index cards, the book has palatable delights.

Gay Bell □

*The Shaw Festival's production of Robert David Macdonald's Camille is a little like a three-ring mini-circus. It's hard to know where to give your attention — to the opera on stage right, to the play on stage left or to the historical drama going on in the centre of the stage. What Macdonald has done, in a fascinatingly theatrical way, is to take the story of writer Alexandre Dumas fils and his passion for the courtesan Marie Duplessis and hold it up to the mirror of the art which that relationship spawned: the novel (and play) *Camille* and Verdi's opera, *La Traviata*. Director Christopher Newton has neatly dovetailed the three simultaneously played elements of the production so that at several points a historical figure asks a question and a fictional character answers it.*

The work also has its gay emphasis. Marie (the superb Goldie Semple) is attended by the young Cupidon (Douglas McIntosh), who is at his most campy when he dresses as his namesake and shoots arrows at party guests. The country bumpkin Dumas (Joseph Ziegler), after a rejection by Marie, spitefully takes up with Cupidon for a time. But the most enigmatic character of all is Marie's friend Gaston (David Schurmann), an Oscar Wildean bon vivant.

*Gaston is clearly part of the demimonde of Paris, as much on the fringes of society as the courtesans with whom he associates. Everyone is aware of his homosexuality, which is occasionally treated lightly, but the character has a dedication that becomes one of the linchpins of the play. Early in the work, Marie rejects his half-serious advances. But Gaston never leaves Duplessis — he is the only friend with her at her death. His dedication to Marie, reminiscent of Wilde's infatuation with the actress Lillie Langtry, places the emphasis on Gaston at the end of the play. He seems to become her true lover, rather than the "hero" Alexandre. Perhaps Gaston is yet another gay man with a tragic love life, but he is also finally the source of emotional strength in *Camille*, the highlight of this year's Shaw season.*

Jon Kaplan □



photo: Brian Kirby

Sex at issue: time for questioning in bed

Heresies: A Feminist Publication on Art and Politics. Number 12, 1981: The Sex Issue. \$6.50

A long silenced and underground erotic politic among women is finally erupting. It is erupting in San Francisco, in Montreal, in London and New York. It is erupting here. It is nothing short of pleasure, it is nothing less than sex: raw, brutal, soft, luscious, tasty, angry. The sexual implosion of sex.

That erotic politic has been captured in all its loving and lustful glory in the *Sex Issue*. With this publication, the Heresies collective categorically marks a new era in feminist theory and practice, and has done so by removing — no, ripping off — the shackles of fear and isolation that forced many lesbian and straight feminists into the “politically correct” closet. They have recorded, in 97 page, the most controversial and insightful dimensions of our sexual experiences and fantasies, as well as our sex-

ual repressions (both real and imagined) without ignoring the serious and complex power patriarchy, racism and the economy have in shaping our everyday realities.

Beginning on page one with “Typical Week and a Half,” our tightly bound categories of gender and sexual play are neatly destroyed. “Mon. Fantasized fucking a woman with a penis and not letting her use her penis on me. No sex today.... Fri. Got eaten by a woman and loved it. No fantasy.... Tues. A woman made love to me. After, she told me that she was a man and hated queers. She never undressed....”

It is this particular passage which sets the tone for what is to follow: comments on the joys of sex toys, of sado-masochism and butch-fem role playing; the whys and wherefores of fag-hag-gotry (clinically described by Camilla Decarnin as the condition of “a woman, whether lesbian, bisexual, or heterosexual, who devotes an important part of her social, affectional, or sexual attention specifically to homosexual men and who finds them erotically interesting because of their homosexuality”). There is the tranquility of celibacy as a consciously chosen lifestyle; the beauty and strength growing out of loving relationships with and between disabled women; there is the erotic response of daughters to mothers and mothers to daughters.

Recorded dry-eyed and calm are the typical situations experienced in a misogynist culture: incestuous rape by the

father; the engulfing, claustrophobic, but mutual sexual attraction of male child with mother; the racist enforcement of virginity tests for immigrant women. In one of the most powerful pieces on heterosexism and racism, “yo daddy! — an 80’s version of the dozens,” Hattie Grossett simply pulls it all together:

*...the employer who wants to pinch my
ass and pay me less money than he
would a man? his daddy
the wifebeaters daddy
the rapists daddy
the childmolesters daddy
the socialworkers daddy who say lesbians
aint fit mothers? their daddys...
like the chastity belt daddy...
and the polygamy daddy
and the cliterectomy daddy
and the footbinding daddy
and the child bride daddy
and the chador and veil daddy
i don't haul no coal daddy
i dont want nothing black but a cadillac
daddy...
the woman's position in the revolution is
prone daddy
speaking out about womens oppression in
public but insistin on his patriarchal
privileges in private daddy...
yeah i want some head and naw i aint
gonna eat no pussy daddy...
a menstruating lactating woman cant
touch food enter holy places sleep in
the house with or touch men daddy
women are childlike sickly neurotic
helpless incapable of serious thought
son they will throw lye and cocacola on
you while you sleep take yo money and
make a fool outta you... bleed every
month live longer than you daddy
shes cute when shes mad daddy
yo daddy
my daddy
they all got little bitty peanut dicks*

There are no easy or correct answers. And there are few omissions. On one page women may be discussing their own identities as prostitutes, on the next it could be wrestling. In some cases, as in Irare Sabasu's “Island Cabin,” it is simply a record of the sexual joy between two anonymous women:

*she is tongue-deep inside me
sucking syrup from the
softness of the split-slit door...
a pleasure trip, open lips,
a tropic clit, a nipples tip...
a two-week summer slip-away... away
even legs closed, she ignites me
.....and I implode.*

If it can be said that the early feminism of the 60s was borne out of a critique of patriarchy through male/female sexual (and heterosexist) relations, it can now be said that the strengthening and ex-

Art from Heresies Sex Issue: from the top: collage for Camilla Decarnin's “Interview with Five Faghagging Women”; Barbara Kruger's “Perfect” (1981); two prostitutes photographed by Sandi Fellman and “The Kiss” (1979) by Fran Winant.

pansion of that critique emerges only when we look at the full erotic dimension of sexual relations by and with women. This means a comprehension of power — our power — and it means nothing less than viewing sex as something in and of itself detached from the old romantic trappings of “love.” At one and the same time the *Sex Issue* makes all women reconsider, and value, our emotional, political and sexual commitment to each other. And it does so by providing a serious challenge to those women who, in the words of Amber Hollibaugh, “are profoundly afraid of questioning in bed.”

It is nothing short of amazing that in a time of rabid moral majority blues this issue could even be published, let alone discussed. The Heresies collective has correctly shown us that sex is not just an issue, it is becoming *the* issue. The *Sex Issue*. Get it. Read it. Discuss it. Then pass it on.

Sue Golding □

The new gay father

Gay Fathers: Some of their Stories, Experiences and Advice. Gay Fathers of Toronto, 730 Bathurst St, Toronto M5S 2R4. 1981. \$4.95

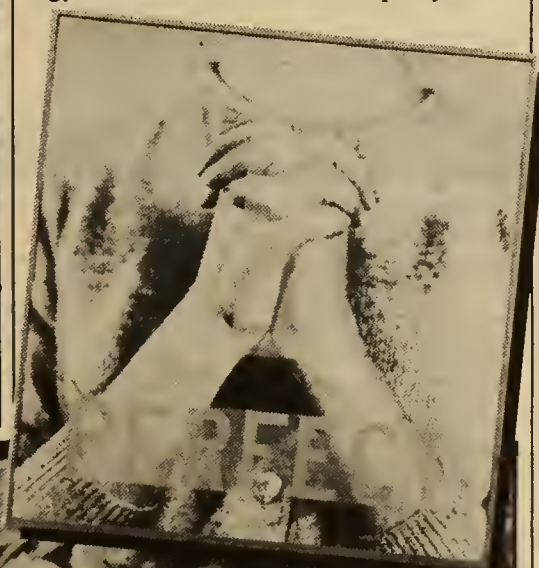
Being a North American gay father in the 1980s takes a special kind of pioneer spirit. My experience, and that of my brothers, is unique and not shared with lesbian mothers, childless gay men or non-gay parents. This pioneering provides occasions to be uncertain, fearful, anguished, and other times to be full of wonder, love and happiness. Achieving the spirit required to enjoy the experience hasn't been easy for me. It isn't for thousands of gay fathers.

Gay Fathers of Toronto (GFT) intends to make this road easier in the future, and this collection, produced through their own writing and financial resources, is an excellent chart of the territory. Their testimony is a needed loving arm around the shoulder of the emerging gay father. For all readers, the assemblage by over a hundred GFT members represents a significant commitment to good parenting and sound relationships.

When a gay father comes out, he accepts himself more, but at the same time he may experience having to give up his buddies (one of whom may be his wife), his children, and everything but his jeans, flannel shirt, boots and cowboy hat. He may not understand how his wife can, at least at first, accept his newly announced sexuality; she may stand beside him forever, or she may be accepting for a while and then suddenly sue for custody of their children. He may think of himself adrift in a sea of people he hasn't allowed to know him. He may even be in trouble with the law.

There is pressure on the father who has just come out to himself to quickly pull his new life together. He yearns to synthesize his life in ways which may appear at times to be far easier if he does not come out, but come out he must if he is to fully share his life's joys and sorrows with his children and others around him.

Peer support is becoming available through a growing network of American and Canadian groups. Activities include discussion and consciousness raising sessions, potluck suppers, trips with and without children, participation in gay pride marches, sports, hiking and camping. Typically these groups are open not only to gay fathers, but to



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photo: John Alice

"You are not alone": Gay Fathers of Toronto and their kids show us what it means

their lovers and to gay men in professions which support children.

Gay Fathers offers knowledge, compassion and realistic analysis. Through the eyes of fathers, wives, lovers and children, the reader comes to see him/herself as not alone. A bibliography of writings and other materials on gay fathers is included; the list is a good one, although I missed several fiction items I expected to see.

Points are raised and questions posed. Humour is intermixed with insights. One appendix, however, is far from humorous: "Queers Do Not Produce, They Seduce!", a flyer distributed by Toronto's League Against Homosexuals, is a particular affront to the gay parent.

The real test of the ballot box effectiveness of hate groups depends on the willingness of gay people like the Gay Fathers of Toronto to allow those

around them to know them as their friends, children, parents, voters, merchants, professionals and employees. The book's main theme, "You Are Not Alone," is well communicated throughout, except for the tiny bit of nagging awareness that the names of the contributors are intentionally omitted. Rightfully, GFT give themselves and their readers space to come out at their own speeds, and there is also the question of fairness to all members of their collective if some are willing to be identified while others are not. While I do not underestimate the perplexing issues these two concepts introduce, I hope that by the time GFT reprints this book or publishes its next, the membership will see the full importance of coming out to everyone. Only by taking this essential step will their goal of public attitudinal change be achieved.

Bob Wolff

AESTHETERA

•Winnipeg's Gays For Equality is sponsoring a winter series of readings at the downtown Centennial Library, called "The Gay Experience," and featuring Canadian poets and writers. Beginning with Ian Young in October, the series continues in succeeding months with Graham Jackson, Suniti Namjoshi, Alan Miller, Scott Watson, Nicole Brossard and Jim Quixley.

Frog Salad by Sally George. Scribners. \$10.95

For some people, the '60s was one long, far-out groovy trip. Remember love beads and Maoist students? The whole hippie-yippie atmosphere, complete with batik and leaflets from the Black Panthers, is resurrected by George in a sometimes amusing novel about a group of friends in 1981, all the women gay now, the men all un-gay and worried about the women. Things get messy, people have boring jobs or bourgeois troubles and the marches and demos just aren't the same. People get older, the revolution's been postponed, but no one can forget Peter Max rainbows, Op Art and the Grateful Dead. This is nostalgia for the psychedelically sentimental-minded.

Stephen Stuckey

This issue's reviewers

Gay Bell is a playwright and performer... Douglas Chambers teaches English at Trinity College... Sue Golding is a graduate student and activist in Toronto... Jon Kaplan is a teacher, editor and critic... Gerry Oxford is a computer programmer at Toronto's Medical Sciences Centre... Heather Ramsay is busy finishing antiques and reading books... Tom Waugh teaches film studies at Montreal's Concordia University... Bob Wolff co-founded the New York Gay Community Marching Band and has participated in the Gay Fathers Forum.



Gladys Bentley, "musician, songwriter and colourful Harlem figure," from *Black Lesbians*, compiled by J R Roberts, forward by Barbara Smith. Naiad Press, \$5.95.

Oscar & Alfred & Eric & Phil

Charles Higham's recent biography of Errol Flynn disclosed both his bisexuality and his Nazi contacts. Now Flynn's two daughters have hired the very expensive lawyer Melvin Belli to sue Higham and his publishers for defamation. Belli is apparently taking the line that while it "may not" be defamatory to call someone a homosexual, it is defamatory to call someone the offspring of a homosexual. The Flynn sisters have been deeply wounded, see, and can only be consoled by a generous reward of cash. If the case is not thrown out of court with a hearty laugh and Belli wins,



"Stag Dance" by Harper Pennington (1889). Iris Greeting Cards (no 335). Pkg of 6 and catalogue, \$4. Box 1715, Boston, MA 02105

what publisher will risk any book alluding to the homosexuality of a deceased person? Biography — and history — may be driven back into the closet. Even honest autobiography will become financially perilous if one's sister can sue for the defamation of her good name!

Enough huffing and puffing. On with the reviews.

Eric Bentley's new play about Oscar Wilde, *Lord Alfred's Lover*, (Personal Library, 17 Queen St E, Suite 439, Toronto M5C 1P9, no price indicated) is doubly engaging. The play itself is one of the best of the many fictional works to be written about Wilde and his lover Lord Alfred Douglas. And Bentley's preface (like many of Shaw's) is of no less interest than the play. Bentley's speculations on sexual orthodoxy, on the nature of taboos, on manliness and on loafing are both bracing and delightful. The play was performed at the Center Theater, Buffalo, last year and the text is illustrated with photos of the production. Philip Nye looks especially winsome as the young Lord Alfred. When will there be a Toronto production, I wonder? And with Philip Nye, please!

In a previous column, I mentioned Gay Sunshine Press's edition of Genet's complete poems, published as *Treasures of the Night*. There is another edition of the same material, this one translated by Paul Mariah, Nanos Valaoritis, Frank O'Hara and others — *The Complete Poems of Jean Genet* (\$8.95, Manroot,

Box 982, S San Francisco, CA 94080). Translating Genet is a thankless task, as his combination of high Gallic rhetoric and underworld argot is virtually impossible to render into English. Any translations I've seen seem strained and halting. There is little to choose between the rival editions from California. Both offer the complete poems in French and English.

Charlotte Bach and Paul Rosenfels are two thinkers whose work arouses passionate advocacy within their small circles of disciples, and puzzled incomprehension without. Both are attempting to formulate radically new concepts in psychology and human evolution. Both are hampered by rather formidable writing styles (I am being charitable). Rosenfels's latest monograph is *Freud and the Scientific Method* (\$2, Ninth Street Center, 319 E 9th St, New York, NY 10003), a flailing attack on Freud which Rosenfels denies to be an attack at all. Charlotte Bach's *Extracts from an Unpublished Work* (£2, Another Orbit Press, 5 Caledonian Rd, London N1, England) consists of four pamphlets on "sexual deviation."

Past Murder Imperfect (\$10, Bilbar Books, Box 177, Greencastle, PA 17225) is by Billy Barton, who, the dust-jacket tells us, is "the world's first circus star to become a puzzle writer." The plot of this double, or triple, or quadruple, murder mystery is complicated in the extreme. Detection devotees may find this engaging; others will spend time skipping back and forth to recover lost threads of the story or untangle the numerous characters. The gay interest is minor and the unpleasant homos are no more or less convincing than anyone else. A treat for whodunnit fans — only.

Fox & Hare: The Story of a Friday Evening (\$9.95, Entwistle Books, Box 611, Glen Ellen, CA 95442), a tale of seven people in Greenwich Village in the 60s, is by Chester Anderson, who wrote the gay memoir *Puppies* under a pseudonym. The story here is fairly slight, but Charles Stevenson's attractive drawings provide an added dimension.

The Berlin gay bookshop Prinz Eisenherz (Bulowstrasse 17, 1000 Berlin 30) has issued an attractive 208-page illustrated catalogue of books in German, French, English and Italian. Most of the text is in German, but this handsome volume is a must for collectors of gay literature in any language. No price is indicated, but send something for postage.

In the light of recent events and with the growing power of the rabid right, the possibility of Nazi-like persecution of gays seems somewhat less remote. *Queer Free*, a novel by "Alabama Birdstone" (\$6, Calamus Books, Box 689, Cooper Stn, New York, NY 10276) is an attempt to show us what could happen. There are concentration camps, gas ovens, bloody torture scenes and such, all of which we could have guessed. The writing is clumsy, the characters dull and the plot unconvincing. A writer with the talents of William Burroughs or James Purdy might conjure a powerful novel from this dark theme, but Mr Birdstone is just not up to it. □

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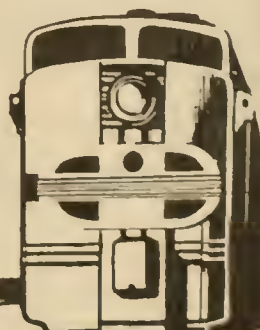
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National

COLLEGE STUDENT wants Canadian life. William, 5'7", 140, novice BB. New friends, gdlkg only. Help with \$, employment, school, love. Drawer C529.

CONTACT WANTED with men seeking to live in country. We are two men living in separate owner-built homes on 100-acre farm. Independent, environmentally sensitive, no electricity, not turned off bar scene, hard working, seeking others to join to create small-scale community of individuals stressing cooperation. We do not espouse dogmatic collectivist philosophy. Not a Walden II. We do believe mutual support creates strength. Box 65, McDonald's Corners, ON K0G 1M0

Northwest Territories

YELLOWKNIFE, NWT — GWM, 29, 5'11", 160 lb. Gdlkg and athletic. Enjoys jogging, movies and quiet get-togethers. Very discreet and straight appearing. Dominant, yet versatile and easygoing, new to city and would like to meet other gays in Yukon or NWT for friendship, good times, etc. Please write with phone number and address. Drawer C528.

British Columbia

TRUCKERS AND TRAVELLERS: rest at Revelstoke. Chad, age 28, athletic and adventuresome. Interested in well-proportioned men. Phone Chad: (604) 837-6587. Revelstoke on Hwy No 1.

EVANGELICAL MALE, believer, seeks same for love, fellowship, jogging, etc. Box 46364, Station G, Vancouver, BC V6R 4G6.

VANCOUVER MALE, 35, professional, well educated, well travelled, wide spectrum of interests, particularly classical music, theatre, international affairs, keeping fit, 5'7", 135 lb, athletic build, congenial, good sense of humour, highly motivated, considered attractive, interested in meeting others with comparable characteristics and interests. Drawer C499.

GOOD-LOOKING, athletic business man, 40, bisexual, seeks young male to 22 years for special relationship. Must be good-looking, clean shaven, slim, straight-appearing, honest, affectionate. Prefer if working, self-supporting. I have a lot to offer the right person. Reply Box 3534, MPO, Vancouver V6B 3Y6

25, ATHLETIC, HORNY: seeks rough-and-ready couple 25-40 for team sports; amateur willing to be coached. Drawer C535.

Alberta

LOOKING FOR AN ANGEL (or a reasonable facsimile thereof — a passionate, young, beautiful, masculine, muscular, mortal male — wingless). I'm 26, attractive, black, hung (with wings). Send photo. Edmonton. Drawer C510.

Saskatchewan

MALE, EARLY 40s would like to meet younger person for the odd evening get-together. Reply Box 264, Regina, SK S4P 3A1.

Manitoba

I'M 28, BLUE-EYED, very well-hung, and muscular. If you are a bodybuilder, I want to meet you. Discretion. Drawer C104.

28, SINCERE MALE wants to meet other males for permanent relationship. I'm heavy-set but a great lover. Anyone who needs help and a home to live in, apply. Send photo if possible. Drawer C527.

BROWN PONTIAC RON. Your reply to Drawer C317 arrived after mail strike, please recontact suggesting downtown or Fort Garry rendezvous. Reply Box 1753, Winnipeg R3C 2Z9.

GWM, 41, 5'8", 140 lb, wishes to hear from males 21 to 70. Prefer A/Greek, P/French only. Sincere, lovable guys please write. Send photo too. Drawer C542.

Southern Ontario

INTELLIGENT, stable couple, new to Hamilton area, seeks friends to share a variety of interests. Active, humour-loving couples and singles may enjoy our company. We do! 416-627-4279 evenings and weekends.

I AM 5'10", 35 yrs and 150 lb, professional, reasonably attractive, sincere, domineering and in need of a submissive and intelligent young, slim person to share my life. Photo appreciated, and all answered. London. Drawer C502.

OLD GREY MARE (45) requires servicing on casual

basis by stallion. Details, phone number. Prefer Hamilton to Oakville area. Drawer C533.

SINCERE MASCULINE MALE, 38 yrs, 5'7", 130 lb seeks friendship with younger male in London or surrounding area. Prefer shy, intelligent, sensitive student type who would appreciate the gentle affection offered by older male. Should be willing to work on one-to-one relationship. My interests are varied and numerous but dislike the bar, baths scene. Discretion expected and assured. Write Drawer C534.

GAY MALE, 40, wishes to hear from any up to 40. Well-hung. Send full description of self and photo a must. Love Filipino or Oriental. Will answer all. Drawer C544.

MAN, 30s, **LOOKING FOR** healthy, happy, intelligent, physically fit/trim guy in 20s with sparkling eyes, an engaging grin, and interests/activities other than bars, discos and trendy clothes, for something worthwhile/longlasting. My likes: building/making things, writing, canoe trips, music, art, thunderstorms, swimming, sunning, kites, kids, dogs, loving, yoghurt, TV, movies, baling hay, flying, reading, my friends, solitude, talking, laughing, staying home, going out, city, country, wilderness, natural wood. Dislikes: cottage cheese, acid rock, Irish folk songs, dope, The Eaton Centre, pickles, strobe lights, high tech, the usual gay meeting grounds (cruising, bars, etc). I'm 6', 175 lb, personable, stable, reasonably bright, attractive enough, versatile, warm, independent, flexible, in teaching/social services field. Live in beaches area of Toronto. Photo appreciated, will be returned. Take a chance. Write and we'll meet for coffee to check out the chemistry. Bob, Drawer C549.

HANDSOME, HORNY MALE, 35, 6'2", 185 lb, brown hair, blue eyes. Into fitness, swimming, photography, and travel. Looking for good-looking mascu-

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line versatile males between 21 and 40. Reply with frank letter, photo and phone. Toronto to Windsor. Drawer C551.

Northern Ontario

I WANT TO MEET gay youth Thunder Bay area to be my young brother. If slim, athletic, trustworthy, send letter with description, interests, phone, recent photos. Drawer C556.

Ottawa — Eastern Ontario

MALE TEACHER, fortyish, looks younger, wishes to meet handsome students up to 22, for discreet, sincere, affectionate relationship. Like jogging, dancing, music, living downtown. Scandinavians, Chinese, Blacks, Europeans, Vietnamese also welcome! Drawer C526

OTTAWA TRAVELLING MAN, 46, well-prepared. Covers Eastern Ontario on business. Experienced in sensible S/M, rubber, leather, etc. Prefer submissive role but switch. Can entertain. Novices trained. Drawer C538.

MASCULINE, EASYGOING Ottawa male, 33, non-bar type, likes masculine self-confident guys under 35. Looks unimportant but must be discreet. Drawer C537

SITTING AROUND weekends alone because you hate bars or cruising parks? Same here. If you're under 35, easygoing, steadily employed, let's get together. I'm 34, no Robert Redford, but honest, sincere. Ottawa. Drawer C531.

OTTAWA TO PEMBROKE area. Middle-aged male, professional, seeks regular, meaningful relationship with male 40 to 65. Sexually diverse, open, intelligent. Discretion assured. All detailed letters with photo and phone answered. Drawer C554.

ATTRACTIVE, COMMITTED, caring gay W/M couple, 36 & 37, would like to meet other such couples in Ottawa area for socializing and fun times. Box 5682, Postal Station F, Ottawa, K2C 3M1.

DUAL PERSONALITY GEMINI, 25, 5'8", 175 lb, proud and independent, passionate and sensual, yet secretly craves caring and protection from GWM, 25-50. Photo appreciated. Drawer C498.

PETERBOROUGH: GAY MALE, 30, masculine type, new to the city; is interested in meeting same-type gays to develop a social life. Discreet lifestyle is a must. Please write a descriptive letter with phone. Allow three weeks for reply. Drawer C512.

Montreal

LOOKING FOR a one man's man? Read my ad. 40, 5'11", 175 lb, good-looking, good body, good sex, good endowment, good education. I like a few sports, country, privacy, music, reading, cooking, having fun with true friends. I see you 28-45, *very masculine* (a must), level-headed, financially independent, good-looking, well-built, well-hung, hairy. Would prefer English-speaking with some French. I know I am demanding, but so are you. I am really looking for someone who has a strong desire to live in a full relationship with another man in a meaningful way. Write; nothing to lose, everything to gain. Will answer all serious and intelligent letters with photo. Utmost discretion expected and assured. Drawer C540

Quebec

QUEBEC CITY: Are you the affectionate, warm, masculine lover between 30 and 40 who wants a long-lasting relationship with that special man you have always been looking for? I am a lonely successful professional of 36, 6'1", 165 lb, straight-looking, masculine, athletic, healthy, enthusiastic about lots of things, except bars and baths. Write about yourself, I will answer immediately (English or French). Confidentiality requested. Drawer C541.

Toronto

ORIENTAL, 21, 5'11", masculine, slim, attractive, experienced, seeks well-hung male under 35 for possible relationship. Details, photo, phone. Discretion assured. Drawer C441.

NAUGHTY middle-aged "boy" needs strong teacher-figure to use school strap on his hands. (Victim has own strap!) Ideally, "Teacher" will be over 50, tall and well-built, have a deep voice and a firm, "take charge" manner. Make me stand in a corner until you're ready to strap me. Then, make me wash my hands, and bring the strap down firmly on my deserving palms! Phone number appreciated. Drawer C516.

DISCIPLINARIAN is accepting applications from men (preferably over 35) needing old-fashioned, "no-nonsense" strapping. Respectful letters from novices and/or younger slaves may be considered. Send details of physical description, experience and telephone number. Get down on your knees and write today! BP, Box 1014, Stn K, Toronto M4P 2V3.

MALE, 29, 5'9", 145 lb, good-looking. Tired of bar scene. Seeks masculine male interested in one-on-one relationship. Enjoy outdoors, country, camping, home, music. Serious replies only. Drawer C521.

GAY WHITE MALE, 30, 6', 160 lb. Handsome, dominant master seeks submissive slave, into erotic fantasy, watersports, horny sex. Drawer C522.

MY PREVIOUS ADS have not been rewarding in my search for a butch-type, dominant, husky, hirsute male who desires a one-to-one relationship and who would like to share a nicely furnished apt. I am a

GWM, 40, 5'9", 155 lbs, attractive, masculine, well-educated, non-smoker, tired of bars etc, would like to meet younger man for possible relationship. Photo, phone appreciated. Drawer C564.

45-yr-old gay male who is honest and sincere and fed up with the bar scene. Out-of-town replies requested. Discretion assured and expected. Photo and phone appreciated. Drawer C523.

PROFESSIONAL, 32, 5'8", 150 lb, seeks discreet, masculine companion who is eager to please and be pleased, for sensual encounters and perhaps relationship. Interested in guys who avoid the usual gay meeting places downtown (bars, discos). Welcome replies from fellow professionals and career-oriented guys aged 21-30, medium height and build who enjoy movies, books, travel, music, walks. Hopefully a mutually satisfying, one-to-one relationship will emerge as we share our affection. Drawer C532.

MASCULINE W/M, 32, 5'6", 135 lb, discreet, honest and sincere with green eyes, brown hair seeks male under 30. Companionship and doing things together should be foremost. Together, if mutually agreeable, we can work toward a relationship. Not interested in one-nighters. Photo appreciated. Will answer all. Reply Drawer C525.

GOOD-LOOKING GUY, 35, 6', 165 lb, wants to service horny, masculine guys. Into sucking, fucking, eating ass, WS, blindfolds, being humiliated, etc. Box 290, Station M, Toronto M6S 4T3.

TALL, NICELY-BUILT white male seeks same for wrestling encounter. Respond with phone number to Drawer C524.

HORNY, SLIM BLOND. 35-year-old male 6', 135 lb, seeks large hot dogs to take care of my nice buns. Drawer C543.

ATTRACTIVE, ATHLETIC, masculine black male, 29, considerate, together, open, sincere, seeks thoughtful, honest, masculine male for friendship or possibly more. Drawer C545.

YOUNG MAN, 24, blond, 6'2", blue eyes, 175 lb, seeks same to 30 in downtown area for friendship and possible relationship. Drawer C548.

I'M LOOKING FOR that special person — attractive, intelligent, warm. You're in your 30s or 40s and interested in music, theatre, travel, fine dining and above all, good companionship. Me? All of the above. Drawer C550.

WANTED: GOOD MIX! Sane, intelligent professional, masculine, distinctly non-clone, non-smoker, individualistic, assertive, good listener and support person; into classical music, reading, movies, cycling, chess, quiet evenings; other and broad interests. Hope to meet person 21-30 who values friendship and possible relationship. You need to possess something to mix with, support, complement, enjoy, relate to, any or all of the above and to bring something positive into the relationship. Drawer C552.

B&D NOVICE, 33, 5'10", 150 lb, masculine, conservative appearing, adventurous, uninhibited, requires training, initiation by sensible experienced master. Photo if possible. Drawer C553.

MALE, 36, 5'9", 145 lb, open, "growing," "sensitive," warm, communicative, considerate, affectionate, intelligent, creative, neat, sexual-sensual, financially independent, seeking male with similar qualities for stimulating friendship, possible lover relationship. Age preferred 26-36. Let's meet and exchange views. Drawer C555.

VERY SINCERE YOUNG MAN, affectionate, good-looking, 26, 5'8", 135 lb, many interests. Looking for positive man, between 26-39, who is kind, sincere, mature, and in desire and need of enlightening friendship (relationship). Do we have the same quest in life? Please write! Drawer C557.

FRIENDLY, TALKATIVE, 21-yr-old, 5'11", good-looking Chinese guy is interested in friends of all kinds. Would like to meet people. Seeking friends or lovers. Drawer C558.

SINCERE, ATTRACTIVE MALE, 31, 6', 155 lb, shy, quiet, affectionate. I'm inexperienced and just coming out. Want to meet similar understanding companion, 21-35, to explore my sexuality and other pleasant times with. Discretion assured. Drawer C559.

MASTER WITH DEGREE in BD/SM, looking for students. New or experienced are equally welcome, write immediately for curriculum. Enclose your phone number and some personal data. Drawer C560.

MASCULINE, ROMANTIC male, 33, 5'10", 170 lb, non-smoker, seeks muscular gay or bisexual, single, Metro Toronto male, 28-38 for relationship. Tired of bars, baths, casual sex. Interests: travel, scuba, swimming, skiing, bicycling, fitness classes, body-building, psychology, piano, classical music, theatre, films. Phone number please. Drawer C561.

ARE YOU UNDER 30, better than average looking, clean-cut, well-endowed and interested in just doing it? I am 6', 170 lb, 31, very masculine, good-looking with good body, dark features, hairy-chested, nicely hung, Greek active preference, also into mutual j/o. Explicit letter guarantees fast reply. Photo a must. Drawer C562.

TRANSVESTITE, 32, convinces most people, seeks interesting people for going to restaurants, cinemas, etc. Sex optional. Phone number appreciated. Drawer C563.

GWM, 31, 5'6", 155 lb, seeks a young, sexy male under 25 for a possible one-to-one relationship. Must have own apt. and car. I'm very easygoing and lots of fun. I love sex, movies, enjoy males with tight, faded jeans and are well-hung, clean-cut, and have boyish looks. Please answer with photo, phone number and sexy letter. Drawer C398.

Homes

Calgary

WANTED: NON-SMOKER, 21-35, employed or student to share quiet 2-bedroom house with 27-yr-old professional male. Garage, laundry, close — in Glengarry. \$300/mo plus 1/2 food. Drawer C530.

Edmonton

MAN, 28, 185 X 82 seeks Asian roommate to share expenses. Non-smoker, discreet. University student preferred. Drawer C539.

Winnipeg

WINNIPEG, E.K. AREA, 3-bedroom furnished home to share. Large, treed lot. Parking. Own room. Close to no 59. 1/2 expenses. 669-4168.

Southern Ontario

LONDON EAST, Professional male, 26, seeking younger roommate to share comfortable home near Dundas Bus Route. To suit student or working person. 453-5634 evenings.

Toronto

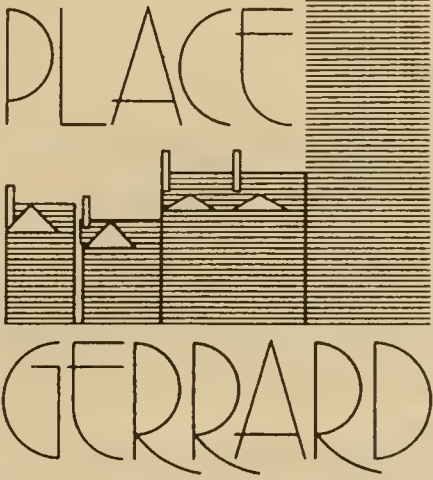
SHARED ACCOMODATION. Free accomodation in luxury downtown apt, for young male in exchange for light housekeeping duties. Students welcome. Drawer C536.

APARTMENT FOR RENT: two bedrooms with living room, kitchen and bathroom five minutes from subway, ten to downtown. \$350/mo. Call Joe, 536-6168 before 3pm.

ROSEDALE FLAT TO SHARE Male professional in his 30s seeks same to share a two-bedroom flat in Rosedale. Rent includes your own partial washroom, cable TV, and free use of laundry facilities. Other features: air conditioning, dishwasher, cleaning woman, use of screened verandah and space, quiet and charm by the ton. Subway three minutes away. If interested, please call: 920-7513, (11am-10pm)

Travel

KEY WEST'S OASIS GUESTHOUSE. Share our accommodations of style and comfort... a variety of guest rooms with private baths and kitchenettes. Sun-decks, swimming pool and hot tub. 823 Fleming Street, Key West, FL 33040 (305) 296-2131. LONDON, UK. Largest gay hotel: The Philbeach, 30



“THE PLACE FOR YOU TO LIVE”

- A small, intimate building with only 57 luxury suites.
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Immediate occupancy.
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977-68282
86 Gerrard Street East

Philbeach Gardens, Earls court SW5. Close to clubs, bars. Groups welcome. Discount available 373-1244.

Work

YOUNG, MASCULINE, sincere Spaniard wants to work in Canada. Can you help? Miguel Angel Diaz, Herbolario, 13-3o Izq, Madrid 17, Spain.

YOUNG, AVERAGE-LOOKING guy wishes to return to Canada. Needs job and accomodation. Willing to work hard at anything. Please write if you could help me. This is genuine; I am desperate to return to my country. Write: William Leonard, Clapham Common, London SW4, UK.

PROFESSIONAL HOUSEKEEPER, specializing in apartments or homes. References available. 962-6884 call after 5pm.

Services

Toronto

OPENLY GAY PSYCHOTHERAPIST. Individual/Couple Counselling. Also sexual dysfunction counselling. Confidence guaranteed. Eugene Allen Schoentag, 524 Bathurst St. 967-0272.

EXISTENTIALIST/HUMANIST psychotherapist. Do both long-term insight work and short crisis intervention. Strong focus on authenticity. Bonnie: 536-4120.

EXPAND YOUR INTERNATIONAL relations. Learn French, English, Spanish, Italian. Classes or private tutoring. Reasonable rates, qualified instructors. Call anytime, 961-3350 or 921-5091.

Prisoners

A NOTETO PRISONERS who wish to have pen-pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. The address is Prison Ministry, 730 Bathurst St, Toronto ON M5S 2R4. 21 YEARS OLD, BLOND HAIR, hazel eyes, 5'9", 140 lb, seeking friendship with the right person. Honesty a must. Will answer all. Write to Jerry McCully 111484, Rt 5, Box 125, Montgomery AL 36117. FEDERAL PRISONER seeks correspondence. I am a white male, 26, black hair and blue eyes, 6'8", 220 lb. I enjoy music and books. Will answer all letters honestly. Please write: Mark D Behring, no 03468-073, Box 1000, FCI, Oxford, WI, 53952. 6' 195lb, AUBURN HAIR, hazel eyes, Irish, English, Indian, Dutch, no telling what else. Enjoy sports,

especially tennis, and weight-lifting. Anxious to hear from anyone, will answer all replies. Stephen Wayne Nettles, 072032 K-1, S-12, Box 747, Starke, FL 32091. 20 YEARS OLD, BLOND HAIR, blue eyes, 6', slim & muscular. Tenaciously loyal, shy than most. Incapable of doing things halfway. Exchange photos first letter, will answer all replies. James Sparks 051885, Box 747, Starke, FL 32091. W/MALE, 31, blond hair, 6', hazel eyes, 190 lbs, muscular build. Seeking long-lasting relationship, will answer all. Write to E C "Kirk" Martin, 042958, Box 742, Starke FL 32091. BROWN HAIR, BLUE & GREEN (sometimes hazel) eyes, 22, 145 lbs, slim build. Scorpio. Would like to get to know someone in the area. Please write to Ward Cottrell, 050585, Box 212, SWU 62-217, Raiford FL 32083.

Fort Lauderdale, Florida

Spend a pleasant vacation at the Lauderdale Manor, located 300 feet from our beautiful beach and overlooking the Intracoastal Waterway. Party at the world-famous Marlin Beach Hotel next door and come back to a quiet and friendly atmosphere. Modestly priced hotel rooms, efficiencies and apartments. Call or write Lauderdale Manor, 2926 Valencia Street, Fort Lauderdale, FL 33316. Telephone (305) 463-3385:

Other

MOUTHY OR MUTE? Either way, either gender, GAYSPEAK needs you, you need GAYSPEAK. New group provides practical experience in "speaking out." Face debates, interviews, rallies, demonstrations with GAYSPEAK confidence. For details, send SAS envelope to Drawer C304.

TEEN

FILM • FOTO • BOOKS

GRATIS/FREE BROCHURE: COQ INTERNATIONAL BOX 30 • DK-4300 HOLBAEK • DENMARK

AXIOS (Eastern & Orthodox Christians). Finally! Social, religious support, folk crafts & fun for ALL us "eastern ethnics." Join our family! Drawer C391. Classifieds continue on page 41

GET INTO TBP/CLASSIFIEDS

Welcome to **TBP/CLASSIFIEDS** — gay people out to meet other gay people, right across Canada and beyond our borders too. **COST?** Just 25¢ per word, minimum charge \$5.00.

SAVE IF YOU SUBSCRIBE! Body Politic subscribers: you can deduct \$1.00 from the cost of your ad if you enclose your address label.

Business ads cost more: 75¢ per word, minimum charge \$15.00, or call 977-6320 for reasonable display rates.

CONDITIONS? All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before deadline advertised. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone. If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every Thursday in a plain envelope. This service costs \$2.50 per ad per issue. Replies to your drawer cannot be picked up at our office. Gay sex is still illegal if either or both parties are under 21, or if more than two people are involved, regardless of their ages. Word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, when you get your message into **TBP/CLASSIFIEDS**, you're reaching other people, not just a box number. So it's smart to be positive about yourself rather than insulting to others. We will edit out phrases like "no blacks," or "no fats or fems."

ANSWERING AN AD? No charge — just put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open any mail addressed to a drawer.

So: get in touch with **TBP/CLASSIFIEDS**. Write one word per box. The amount in the box when you finish is the basic cost of your ad. And what's a word? "A" is a word — but so is "phantasmagorical." Height and weight references are one word. A phone number is one word, as are postal codes and apartment numbers. A street address is one word if it consists of number and name only — adding east, west, north or south makes it two words. Mail your ad along with your payment to us at: **TBP/CLASSIFIEDS**, Box 7289, Stn A, Toronto, ON M5W 1X9.

Postage here

TBP/CLASSIFIEDS
P O Box 7289, Stn A
Toronto, ON M5W 1X9

Drawer _____

\$5	\$5	\$5	\$5	\$5
\$5	\$5	\$5	\$5	\$5
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\$6.50	\$6.75	\$7.00	\$7.25	\$7.50
\$7.75	\$8.00	\$8.25	\$8.50	\$8.75
\$9.00	\$9.25	\$9.50	\$9.75	\$10.00
\$10.25	\$10.50	\$10.75	\$11.00	\$11.25
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\$15.25	\$15.50	\$15.75	\$16.00	\$16.25
\$16.50	\$16.75	\$17.00	\$17.25	\$17.50
\$17.75	\$18.00	\$18.25	\$18.50	\$18.75
\$19.00	\$19.25	\$19.50	\$19.75	\$20.00
\$20.25	\$20.50	\$20.75	\$21.00	\$21.25
\$21.50	\$21.75	\$22.00	\$22.25	\$22.50
\$22.75	\$23.00	\$23.25	\$23.50	\$23.75
\$24.00	\$24.25	\$24.50	\$24.75	\$25.00

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Drawer number required (\$2.50 per ad per issue) \$

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PROVINCE _____ CODE _____

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Card number _____

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NATIONAL/BINATIONAL

☐ **Atlantic Gay Alliance/Association des Gai(e)s de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

☐ **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. Ph: (416) 977-6320.

☐ **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.

☐ **Dignity/Canada/Oignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.

☐ **Families and Friends of Lesbians and Gays (FFLAG)**, 730 Bathurst St, Toronto, ON M5S 2R4.

☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 281, Stn A, Rexdale, ON M9W 5L3. Ph: (416) 741-7223.

☐ **Integrity (Gay Anglicans and their Friends)**, Canadian regional representative, Box 873, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 925-4047.

☐ **Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.

☐ **International Gay Association**, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire).

☐ **Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.

☐ **Ligo de Samseksamaj Geesperantistoj (LSG)**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.

☐ **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.

☐ **Right to Privacy Committee** (defence committee for The Barracks and other bath raid accused), 730 Bathurst St, Toronto, ON M5S 2R4. Donations should be made payable to Harriet Sachs in Trust for the RTPC and mailed to the above address.

☐ **Women's Archives**, Box 928, Stn D, Toronto, ON M4T 2P1.

NOVA SCOTIA

Halifax

☐ **The Alternate Bookshop**, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7. Ph: (902) 423-3830.

☐ **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.

☐ **Gay Artists Musicians Entertainers Society (GAMES) of Atlantic Canada**, Box 3611, South Station, B3J 3K6.

☐ **Gay Youth Society of Halifax** (in formation). For information, call GAE helpline or write c/o The Alternate Bookshop.

☐ **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.

☐ **Lesbian Drop-In**, 2nd and 4th Fri of every month, 1225 Barrington St. Info: 429-4063. Music and conversation.

☐ **Live and Let Live Group (AA)**, Box 1234N, B3K 5H4. Gays welcome. Meets Thurs, 8:30 pm in Rm 21, 5211 Blowers St.

☐ **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every Sunday at The Turret. Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.

☐ **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

NEW BRUNSWICK

Fredericton

☐ **Fredericton Lesbians and Gays (FLAG)**, Box 1556, Stn A. Ph: (506) 472-9576.

Moncton

☐ **Metropolitan Community Church**, Box 2362, Stn A, E1C 8J3. Ph: (506) 372-4717.

Western NB

☐ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Mada-waska/Victoria/Carlton, NB, Témiscouata, Quebec, and Aroostook, Maine). (207) 496-0188.

QUEBEC

Charlevoix

☐ **Association pour les droits des gais de Charlevoix (AOGC)**, CP 724, Clermont, Comté de Charlevoix, G0T 1C0. Ph: (418) 439-2080.

Hull

☐ **Association Gaie de l'Ouest Québécois (AGOO)**, CP 1215, Succ 8, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

☐ **Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7.

Montreal

☐ **Aide aux transesbies et transsexuelles du Québec**, CP 363, Succ C, H2L 4K3. Ph: (514) 521-9302.

☐ **Alpha Kira Fraternity**, CP 153, Succ Victoria, H3Z 2V5.

☐ **Association communautaire homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1267, Pav Lionel Groulx des sciences sociales, Université de Montréal, H3T 1N8. Ph: (514) 737-0553. Office hours: Mon 12-3 pm, Wed 7-11 pm in room 1279 of the same building.

☐ **Association des bonnes gens sourds**, CP 764, Succ R, H2S 3M4.

☐ **Association pour les droits de la communauté gaie du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 263 est rue Sainte-Catherine, 2e étage. Ph: (514) 843-8671.

☐ **Comité de soutien aux accusés de Truxx**, a/s 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.

☐ **Contact-t-nous**, gay VD service, information and referral. Ph: (514) 861-6753.

☐ **Coop-Femmes**, CP 223, Succ Delorimier, H2H 2N6. Ph: (514) 843-8998.

☐ **Dignity/Montréal**, Newman Centre, 3484 rue Peel, H3A 1W8. Ph: (514) 392-6741.

☐ **Eglise Communautaire de Montréal**, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.

☐ **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.

☐ **Femmes gaies à l'écoute**, (514) 933-5789.

☐ **Gaïécoute**, ligne téléphonique pour francophones. 1900h-2300h tous les soirs. Ph: (514) 937-1447 (hommes), 933-5789 (femmes).

☐ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. Ph: (514) 842-8576. General practice, Mon-Fri, 9-5pm; open until 8pm Mon & Fri only. Closed daily 12:30-1:30pm.

☐ **Gay Info**, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm. 24-hr recorded message at other times.

☐ **Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.

☐ **Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.

☐ **Gay Social Services Project**, 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.

☐ **Gay Women's Info Line**, (514) 931-5330.

☐ **Lambda Youth League/Ligue Jeunesse Lambda**, c/o Gay Social Services Project, 5 Werendale Park, Westmount H3Z 1Y5. Friday and Saturday meetings. Call Gayline for info.

☐ **Integrity: Gay Anglicans and their friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.

☐ **Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.

☐ **Librairie l'Androgyne/Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.

☐ **Ligue Lambda Inc**, CP 701, Succ N, H2X 2N5. Info: (514) 843-5889, Alain ou Jacques.

☐ **Naches: Montreal's Gay Jewish Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.

☐ **Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.

☐ **Parents of Gays**, a/s CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.

☐ **Pro-cathédrale du disciple bien-aimé**, 4376 de la Roche, H2J 3J1. Ph: (514) 279-5381 ou 525-5245.

☐ **Productions 88**, CP 188, Succ C, H2L 4K1. Television program Côte à côte, Mon 10 pm and Thurs 11 pm, Channel 9. Radio program on CIBL-FM, 104.5 MHz, Wed 7:30 pm and on CINO-FM, 102.3 MHz, Thurs 10 am.

☐ **Transvesties à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5 Ph: (514) 486-4404 (Thurs and Fri only).

☐ **Triangle du collective rose**, CP 434, Succ La Salle, H8X 3X4

☐ **United Church Gays of Quebec**, CP 471, Succ La Cite, H2W 2N9.

☐ **Women's Homophile Association of Montreal**, a/s Susan Shea, 1967 rue Erie, H2K 2M5.

☐ **Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.

Quebec

☐ **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.

☐ **Groupe gai de l'Université Laval (GGUL)**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

☐ **Le Groupe Unigal Inc**, CP 152, Succ Haute-Ville G1R 4P3. Social and cultural activities.

☐ **L'Heure Gaie**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.

☐ **Ligue Mardi-Gai**, Ph: (418) 524-2219, Richard Huot.

☐ **Paroisse Saint-Robert** (Eglise catholique eucharistique), 685, Côte Franklin, G1M 2L9. Ph: (418) 688-5564.

☐ **Télégal**, (418) 522-2555. Gay info, Tues-Sat, 7-11 pm. Recorded message rest of time.

Sherbrooke

☐ **L'Association pour l'épanouissement de la communauté gaie de l'Estrie (L'ACGE)**, a/s Michel Rondeau, 43 rue Hall, J1G 1V2.

ONTARIO

Provincial

☐ **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto M5W 1G3. Ph: (416) 533-6824.

☐ **Ontario Gay Teachers' Caucus**, 730 Bathurst St, Toronto M5S 2R4. Info: Terry Philips at (416) 486-5742.

Georgetown

☐ **Georgetown Gay Friends**, Box 223, L7G 4T1. Ph: (416) 877-0228.

☐ **Homophiles of Halton Hills (HHH)**, 35 Lynden Circle, L7G 4Y7. (416) 877-5524. Drop-ins every Wed, phone for info.

Guelph

☐ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

☐ **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

☐ **Gay Fathers of Hamilton**, offers support, advice, and pot-luck suppers twice a month. Call Gayline for meeting places and times.

☐ **Gayline Hamilton**, information on all groups and activities, and peer counselling. Ph: (416) 523-7055 Wed through Sun, 7-11 pm.

☐ **Gay Women of Hamilton**, support group. Call Gayline for meeting places and times.

☐ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers on topics of community interest. Meetings on alternate Wednesdays, Rm 607, Chester New Hall, McMaster University, 7:30 pm. Call Gayline for further information.

☐ **Lambda Gay Youth of Hamilton**, support group. Call Gayline for meeting places and times.

☐ **Address for all Hamilton groups listed above**: Box 44, Stn B, L8L 7T5.

Kingston

☐ **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.

☐ **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.

☐ **Gay AA**, Ph: (519) 742-6183.

☐ **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW.

☐ **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.

☐ **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.

☐ **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.

☐ **Kitchener-Waterloo Gay Youth**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1.

☐ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.

☐ **Lesbian Organization of Kitchener (LOOK)**, Box 2422, Stn B, Kitchener N2H 6M3.

London

☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 4724, Stn D, N5W 5L7. Ph: (519) 644-1061.

☐ **Gay Youth London**, c/o HALO. Meets every Thurs at 7:00 pm, 2nd floor, 649 Colbourne St.

☐ **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.

☐ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm -1:30 am.

☐ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sundays at 7 pm at Unitarian Church, 29 Victoria St. Singspiration at 7:15 pm, services at 7:30 pm.

☐ **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

☐ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.

☐ **Gayline West**, Ph: (416) 274-5068. Peer counselling telephone service.

Niagara Region

☐ **Gayline**, Ph: (416) 354-3173.

☐ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

☐ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Ken Chaplin, "Gay Trails," General Delivery, Main PO, St Catharines, L2R 6R3, or call (416) 685-6431 before 9 am.

North Bay

☐ **Caring Homosexuals Association of North Bay (CHANB)**, Box 649, Callander POH 1H0. Ph: (705) 476-3080.

Ottawa

☐ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

☐ **Gay People at Carleton**, c/o CUSA, Carleton University. For more information call (613) 237-1717.

☐ **Gays of Ottawa/Gais de l'Ottawa**, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.

☐ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.

☐ **Integrity: Gay Anglicans and their friends**, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.

☐ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.

☐ **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 235-3438.

☐ **Parents of Gays**, Box 9094, K1G 3T8.

Sarnia

☐ **Gay Alliance of Sarnia-Port Huron (GASP)**, Box 642, Sarnia N7T 7J7.

Sudbury

☐ **Sudbury Lesbians and Gays (SLAG)**, Box 395, Stn B, P3E 4P6. (705) 675-5711.

Thunder Bay

☐ **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

☐ **Gays of Thunder Bay (GTB)**, Box 2155, Stn P, P7B 1S4. Ph: (807) 345-8011 Wed and Fri, 7:30-9:30 pm. Recording other times.

☐ **Gay Youth Thunder Bay**, c/o GTB. Meetings 1st and 3rd Mondays of each month, 7:30 pm.

Toronto

For information on groups in Toronto, check the Community section in *Out in The City*, which begins on page 36.

Windsor

☐ **Gay AA**. Ph: (519) 258-7967.

☐ **Integrity/Gay Anglicans and their friends**, c/o Box 7002, Sandwich Postal Sta, N9C 3Y6. Ph: (519) 252-0979.

☐ **Lesbian and Gay Students on Campus (LGSC)**, c/o Students' Activities Council, Univ of Windsor. Ph: (519) 252-0979. Rap sessions weekly.

☐ **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979.

MANITOBA

Provincial

Manitoba Gay Coalition, Box 27, UMSU, Univ of Manitoba, Winnipeg R3T 2N2.

Brandon

☐ **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-4046.

Winnipeg

☐ **Families of Gays**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 783-4549.

☐ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.

☐ **Dignity/Winnipeg**, Box 1912, R3C 3R2.

☐ **Gay AA New Freedom Group**, contact can be made via "Manitoba Central Office," 521 St Mary's Rd, R2M 3L3, or ph: (204) 233-3508.

☐ **Gay AIAnon Group**. Info: (204) 269-8678.

☐ **Gays for Equality**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.

☐ **Manitoba Physicians for Homosexual Understanding**, Box 3911, Stn B, R2W 5H9.

☐ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.

☐ **Project Lambda, Inc**, gay community services, Box 3911, Stn B, R2W 5H9.

☐ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of M, R3T 2N2. Ph: (

Saskatoon

- Gay Academic Union, Box 419, Sub PO 6, S7N 0W0.
- Gay Community Centre, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- Grapevine, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- Lesbian Caucus, Saskatoon Women's Liberation, Box 4021, S7K 3T1.
- Stubble Jumper Press, 21-303 Queen St, S7K 0M1.

ALBERTA

Provincial

- Alberta Lesbian and Gay Rights Association (ALGRA), Box 1852, Edmonton T5J 2P2.

Calgary

- Dignity/Calgary, Box 1492, Stn T, T2H 2H7. Ph: (403) 269-7542 or 282-0574 (evenings only).
- Foundation for the Advancement of Canadian Transsexuals, 8-330 23 Avenue SW. Ph: (403) 233-7360.
- Gay Academic Union, Student Clubs, MacEwan Hall, Univ of Calgary, T2N 1N4.
- Gay Information and Resources Calgary (GIRC), Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- Integrity: Gay Anglicans and their friends, c/o Box 1492, Stn T, T2H 2H7.
- Lesbian Friendship, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- Metropolitan Community Church, Box 6945, Stn D, T2P 2G2. Ph: (403) 277-4004. Services Sundays at 11:30 am at Backlot Theatre.
- Parents of Gays and Lesbians, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- Womyn's Collective, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 267-3098.

Edmonton

- Dignity/Edmonton, Box 53, T5J 2G9.
- Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- Metropolitan Community Church, Box 1312, T5J 2M8. Ph: (403) 482-4213.

Lethbridge

- Lethbridge Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- Medicine Hat Gay Community Centre, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- Gay Association of Red Deer (GARD), Box 356, T4N 5E9.

BRITISH COLUMBIA

Provincial

- Gays and Lesbians in the United Church in BC, PO Box 46586, Stn G, Vancouver V6R 4G8. (604) 734-5355. Support group and educational resources.
- Rural Lesbian Association, RR 1, Box 6, Ruskin, BC V0M 1R0.

Kamloops

- The gay group in this city can be contacted by writing to Box 3343, V2C 6B9. Meet friends, peer counselling, information.

Kelowna

- Okanagan Gay Organization, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Nelson

- The gay group here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince Rupert

- The gay group in this city can be reached by writing to Box 881, V8J 3Y1.

Revelstoke

- Lothlorien, Box 2054, V0E 2S0. Information, hospitality, counselling.

Vancouver

- Archives Collective, Box 3130, MP0, V6B 3X6.
- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM
- Dignity/Vancouver, Box 3016, V6B 3X5. Ph: (604) 684-7810.
- Gay AA, (604) 733-4590 (men), (604) 929-2585 (women).
- Gay and Lesbian Caucus of the BC NOP, (604) 669-5434.
- Gayblevision, TV show produced by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. Ph: (604) 689-5661.
- Gay Bridge Club, c/o Bert Curry, (604) 684-3564.
- Gay Festival Society, Box 34397, Stn D, V6J 4P3.
- Gay/Lesbian Law Association, Faculty of Law, University of British Columbia, Vancouver.
- Gay People of Simon Fraser, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6. Ph: (604) 291-3181 or 291-3111.
- Gay People of UBC, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781 or 228-4638. Meetings every Thurs at 12:30 pm in SUB 207/209.

- Hachug, Jewish gay group. Box 69406, V5K 4W6.
- Integrity: Gay Anglicans and their friends, Box 34161, Stn. D, V6J 4N1. Ph: (604)732-0412.
- Lesbian and Gay Health Sciences Association, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- Lesbian Information Line, 1501 W Broadway. (604) 734-1016. Sunday and Thurs, 7-10 pm.
- The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- Lesbian & Feminist Mothers Political Action Group, c/o 2766 W 4th Ave. Ph: (604) 734-1016.
- Metropolitan Community Church, Box 5178, V6B 4B2. Ph: (604)681-8525. Services 7:30 pm Sundays, at 1811 West 16th Ave.
- Parents & Friends of Gays, (604) 987-6027 or 988-7786.
- Rights of Lesbians, Box 24687, Stn C. (Subcommittee of BC Federation of Women.)
- SEARCH Community Services, 24-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- SEARCH Youth Group, c/o SEARCH, 24-448 Seymour St, V6B 3H1.
- Society for Education, Action, Research and Counselling in Homosexuality (SEARCH), Box 48903, Bentall Centre, V7X 1A8.
- Society for Political Action for Gay People (SPAG), Box 2631, Main PO, V6B 3W8. Ph: James Trenholme at (604) 224-7738 or Vince Manis at 435-7376. Meets 1st and 3rd Thurs of every month at the Shaggy Horse, 818 Richards St.
- Stage Door Johnnies (Theater Group). Ph: (604) 738-2710.
- Vancouver VO Clinic, Prov Health Lab, 828 W 10th Ave (near Vancouver Gen Hosp). Ph: (604) 874-2331 (220).
- Vancouver Gay Community Centre (VGCC), Box 2259, MP0, V6B 3W2. Ph: (604) 253-1258.
- West-End Community Volleyball, c/o 201-1263 Nicola, V6G 2E8. Ph: (604) 687-6174.
- Women in Focus, 204-456 W Broadway, V5Y 1R3. Ph: (604) 872-2250.
- Young Gay People, c/o 28-44B Seymour St. Ph: (604) 689-1039.
- Younger Lesbian Drop-In, 4-45 Kingsway. Ph: (604) 874-0994. 7:30 Tues.
- Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6.

Victoria

- Feminist Lesbian Action Group (FLAG), Box 237, Stn E, V8W 2M6.
- Gay Men's Discussion Group, meets twice a month. Call Need for time and place.
- Need (Victoria Crisis Line), Ph: (604) 383-6323, 24 hrs a day. Some gay info available.
- Society for Homosexual Awareness, Research and Education (SHARE), c/o A Corry, 404-1220 Pandora Ave, V8V 3R4.
- University of Victoria Gay Focus, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- WAVES, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

PUBLICATIONS

- After Stonewall, Box 7763, Saskatoon, SK.
- Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7. Ph: (514) 843-8671.
- The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- Gay Niagara News, Box 692, Niagara Falls, ON L2E 6V5.
- Gay Saskatchewan, Box 7508, Saskatoon, SK.
- GO Info, Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- Have You Heard?, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- International Justice Monthly, c/o RR 4, Harrow, ON N0R 1G0.
- Lesbians/Lesbiennes, Box 2531, Stn B, Kitchener, ON.
- Making Waves: An Atlantic Quarterly for Lesbians and Gay Men, Box 8953, Station A, Halifax, NS B3K 5M6.
- Metro Community News, 730 Bathurst St, Toronto, M5S 2R4. Ph: (416) 532-2333.
- Out and About, Box 3911, Stn B, Winnipeg R2W 5H9.
- Sparrow of Atlantic Canada, Atlantic Christian Newsletter, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- Thunder Gay, write: GTB, c/o Box 2155, Thunder Bay, ON.
- VGCC News, Vancouver Gay Community Centre Society, Box 2259, Main Post Office, Vancouver, BC V6B 3W2. (604) 253-1258.
- Wilde Times, Oscar Wilde Memorial Society, Box 2221, Winnipeg MB, R3C 3R5.

GIVE GAY LIBERATION A HUMAN FACE.

Network IS TBP's listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It's also a way to let people in your part of the country know what's happening. It's a way to help get others involved.

But the information provided here is pretty sketchy. We'd like to be able to say more about who you are and the kind of work you're doing — but we can't unless you tell us. Send us more information about your group — and please, **please**, send pictures. Help us show the faces that go with all these names.

Write with your ideas — or simply to inform us about new listings or changes in old ones — to TBP Network, Box 7289, Station A, Toronto, M5W 1X9.

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CONTACT.

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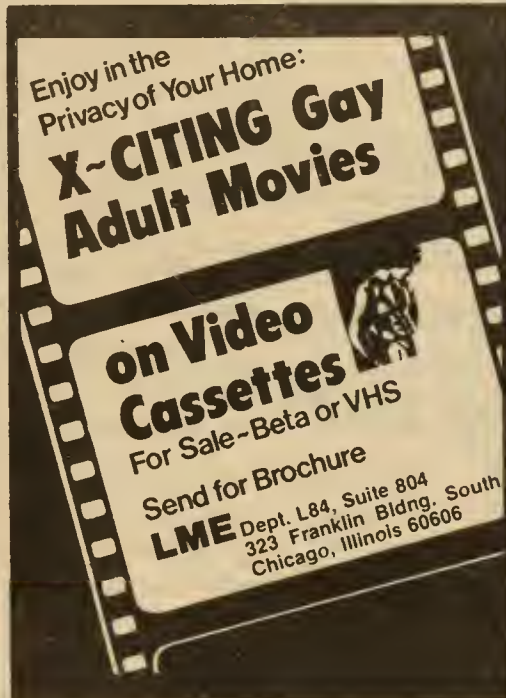
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SAPPHIC SLEAZE seeks submissions to pornographic short story contest. Entries must be by, for and about lesbians; accompanied by SASE and \$5 registration; not longer than 5,000 words. Deadline March 1, 1982. Cash prizes, possibly publication. Drawer C565.

WRESTLERS! Club covering Canada—USA — 400 members — photo magazine, newsletters, info, sample \$3.00: NYWC, 59 West 10th St, New York, NY 10011, USA.

INVEST — Learn about the stock market in an investment club of and for beginners. You don't need a lot of money to join. Limited membership. Drawer C511.

WHITE ELDERLY MALE wishes to submit to any nice-looking young lady. Likes water sports. If interested, write and describe self. Drawer C444.

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THE GAY GOURMET: Select new dining in/out Toronto club being formed. Limited male membership. Send full details about yourself, interests and phone for consideration to Drawer C547.

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Bill Lewis and Randy Coates report on the evidence the media missed

Moral lessons; fatal cancer

"Patient 1: A previously healthy 33-year-old (gay) man developed *P. carinii* pneumonia...in March 1981 after a 2-month history of fever.... The patient's condition deteriorated despite courses of treatment.... He died May 3."

— from *Morbidity and Mortality Weekly Report*, June 5, 1981.

For most of us, deciding to have sex with other men has meant choosing to risk social disapproval, legal harassment, clap, crabs and syphilis.

But not cancer, and not death. At least not until now.

On June 5, the Centers for Disease Control in Atlanta, the American early warning system for infectious diseases, reported that five gay men in Los Angeles had come down with a rare and frequently fatal form of pneumonia. One month later another report documented 26 gay men who had been found to have Kaposi's sarcoma, an extremely rare form of cancer. Eight of these gay men had died within 24 months of being diagnosed.

With almost no scientific information available to explain the occurrence of these diseases in gay men, the time was ripe to draw moral lessons. On July 3, the *New York Times*, the same paper which virtually ignored a march of a hundred thousand gay people on Washington in 1979, printed a three-column article on "the rare cancer diagnosed in 41 homosexuals." The story, picked up by scores of other newspapers, reported that most of the cases had involved men "who had multiple and frequent sexual encounters with different partners." The article went on to reassure *Times* readers that "there was no apparent danger to non-homosexuals from contagion," and that "no cases have been reported to date outside the homosexual community or in women." The moral was clear: if gay men insist on having lots of sex with a variety of partners, they will have to suffer the revenge of cancer.

Not to be outdone, the *Advocate* printed a news item August 20 titled "New Viral Cancer Stirs Gay Fears." It listed a multitude of possible, but purely conjectural, contributing factors, including "multiple sex partners, pleasure chemicals, prescribed drugs, butyl nitrite, amyl nitrite and all-night sexual activities." "Indeed," the article added with authority, "victims include several members of a New York fisting club...." The intended message: "the fatal disease should entail a re-examination of gay lifestyles." In other words, we shouldn't fuck around so much.

The threat of venereal disease to discourage sexual activity has a long history. But now that antibiotics and better medical care have decreased health concerns and allowed varied sexual activities to flourish, what more effective disease to threaten the sexually promiscuous with than cancer — still largely mysterious and usually fatal. Certainly, fear of death is a good deterrent to free sexual expression.

Knowing that the threat of VD has been one of the factors used to keep us closeted and that every "gay disease" is sensationalized and exploited doesn't help us to deal rationally with the health consequences of our sexual activities. Gay men *do* get sexually transmitted diseases, and we get them more frequently the more often we have sex with different partners. Diseases like hepatis

tis B which are presently untreatable can have serious long-term consequences. We need to know how likely we are to contract these diseases, how serious they are and how treatable they are. It's up to each of us then to weigh the available evidence and reach a decision about our own sexual conduct.

The cancer now being diagnosed in a small number of gay men was first described by a Hungarian physician, Moricz Kaposi, in 1872. Classically, Kaposi's sarcoma (KS) appears as a purplish lump just under or on the surface of the skin, and it most likely results from the uncontrolled growth of cells in the blood vessels and connective tissue in the skin layers. In North America, KS is extremely rare; it has been estimated that it occurs annually only twice in every 3 million people. The majority of the victims are men well over the age of 50, and in these cases the cancer grows slowly and often responds well enough to radiation or chemotherapy to result in long-term cures.

Unfortunately, the disease seems to be somewhat different in gay men. The patients have been relatively young, with a median age of just 35. More seriously, the disease appears to be highly aggressive and about 40 percent of the men have died within two years of being diagnosed. Dr James Curran, coordinator of the Kaposi's sarcoma work group at the Centers for Disease Control, told *TBP* that 54 cases of KS in young men have been identified recently, and almost all of the men have been gay. Dr Bijan Safai, chief of the dermatology service at Memorial Sloan-Kettering Cancer Center in New York, confirmed that the number of gays with KS was far higher than expected in the general population. "We saw our first case of Kaposi's in a young homosexual only 18 months ago," he said, "and since then we've seen ten. This is extraordinary. Since 1975, we've only had 40 cases in non-homosexuals."

Though no reliable data has yet been presented, it seems that most of the men had histories of multiple sexually transmitted diseases, including hepatitis and intestinal parasites. It is far from clear, however, what connection there might be between increased sexual activity and KS. The Centers for Disease Control is organizing a study of the victims that will commence shortly. Through in-depth interviews, both with patients and a control sample of gay men, the investigators hope to be able to pinpoint factors that may have contributed to the increased incidence of KS.

According to Curran, the leading hypothesis is that these gay men had defects in their immune systems, and therefore their body's natural defence mechanisms were not able to curb the development of the KS cells. Support for this idea comes from the similarity between the gay victims and another group of patients. It has been known for some years that young people who receive kidney transplants also have a much higher incidence of fatal KS. Kidney recipients are treated with drugs which strongly inhibit their immune systems in order to prevent rejection of the transplanted organ. It is thought that this inhibition of the immune system allows KS to develop. Similarly, it is hypothesized that a small proportion of gay men have suppressed immunity.

This idea is strengthened by the out-

break of *Pneumocystis* pneumonia in gay men. Like KS, *Pneumocystis* is an extremely rare infection in otherwise healthy individuals, and it is usually seen only in patients who have impaired immunity because of other illness or treatment with an immuno-suppressive drug. Some gay men may be exposed to conditions which leave them vulnerable to diseases like KS and *Pneumocystis*. Indeed 13 percent of the patients suffering from KS also had *Pneumocystis* at the same time.

Investigators are much more vague when pressed to explain the decrease in immune function. It would seem, however, that there are three main possibilities.

The first is that sexually active gay men are more likely to acquire infections which interfere with their immune systems. For example, organisms such as the cytomegalovirus, which seems to be sexually transmitted, can not only depress the body's immune system, but are also believed by some investigators actually to encourage the development of the cancerous KS cell.

Secondly, drugs which are used to treat certain sexually transmitted diseases may themselves provide the conditions for KS. For example, almost all of the gay KS patients had been previously treated for intestinal parasites, many with the drug Flagyl. Flagyl, in addition to getting rid of parasites, causes a reduction in the number of immune blood cells and mutations in biological test systems. The process of mutation is thought to be important in the conversion of a normal cell into a cancerous cell.

Finally, the various chemicals which gay men use for enjoyment, such as poppers, may themselves be the culprits. However, the evidence to support any of these hypotheses remains scant.

Getting it: the odds, what to look for and what to do

What are the chances of getting Kaposi's cancer and how do you know if you have it?

To date only one case of KS has been diagnosed in a young gay man in Canada. That Montreal man is now being treated in New York. Dr Donna Keystone, a Toronto physician with a large gay clientele, told *TBP* she has seen no cases of KS, although gay men have been coming to her with suspicious skin lesions after reading a recent report on KS in the *Globe and Mail*. In Vancouver, Dr William Stewart reported that, to his knowledge, no Kaposi cases had been seen in that city's gay community.

It is almost impossible to estimate the frequency of KS in the general gay community with any accuracy. Dr James Curran of the Centers for Disease Control claims that the inci-

Dr Alvin Friedman-Kien, the physician who first made the association between the Kaposi cases and gay men, told *TBP* that a task force of investigators has been assembled at New York University Medical Center to study the disease. Not inclined to modest statements, Friedman-Kien told the *Advocate* he believes that the KS outbreak "may be the biggest thing ever in cancer research." Friedman-Kien also wants to let the gay community know that a fund has been set up at NYU Medical Center to defray research and patient care costs. He believes that because "gays are prone to the disease they should rally and provide financial support." When asked how the money would be dispersed, he replied that the doctors involved would decide and he couldn't promise that the money would go to a single area, such as patient care. Friedman-Kien did tell *TBP* that the money would not go to investigators at other institutions. "We can't be a bank for the rest of the country," he said.

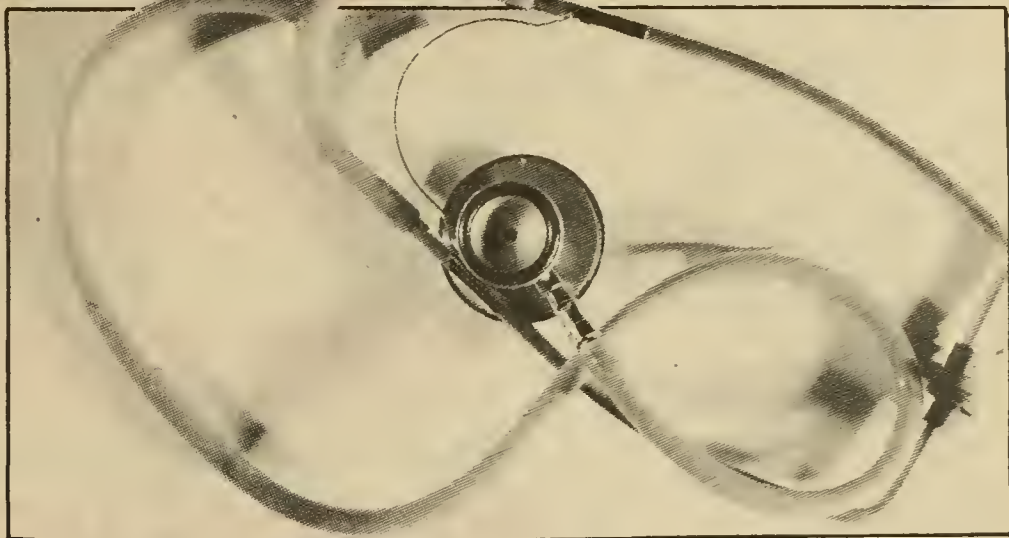
Undoubtedly the factors which lead a small number of gay men to develop Kaposi's sarcoma will eventually be isolated — with or without gay-financed research. The competition among medical researchers for recognition in the "war against cancer" will see to that.

In the meantime, we must endure the publicity which sensationalizes another "gay disease," knowing that if the 26 men with KS had been kidney transplant recipients instead of gay men, no articles would have appeared in the *New York Times* or the *Globe and Mail*, no special funds would have been set up to gather our money, and no claims would be made that the disease will solve the mysteries of cancer. □

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dence in New York City is in the order of one case in every 20,000 gay men. Such figures may be grossly misleading, however, since estimates of the total number of gay men in any area are not reliable, and because they assume that gay men are a homogeneous group. In other words, it is not the entire gay community which has the higher risk of getting KS, but only that subgroup sharing the so-far-unknown contributing factors.

Despite the small chance of developing KS, gay men who notice new purplish-brown spots or bumps anywhere on their bodies or in their mouths should go for an evaluation to a doctor knowledgeable about gay-related health problems. Usually the lesions are not painful, have the firmness of an insect bite and range from the size of a pencil eraser to much larger areas. The vast majority of skin lesions, such as moles, will turn out to be harmless. If there is any suspicion that they may be more serious, the physician probably will refer the patient to a dermatologist for further assessment. □



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